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From the Baptist Missionary Magazine.

NOTES ON BURMAH.

Our readers have been furnished with Mr. Malcom's journal up to his arrival in Madras, and tour in the southern peninsula. The pressure of his official engagements since his return to America, having prevented him from filling up the outlines of his subsequent observations in south-eastern Asia, we present in this number an extract from his notes on Burmah, as prepared for his intended book. The chapter from which it is taken, comprises also notices of the agriculture, manufactures, currency, revenue, army, climate, and natural history of Burmah. We select, for its bearing on the scope of the preceding article, the description of the

Form of Government, Administration, and Laws—Orders of Nobility.

The monarch is absolute. Custom and convenience require him to ask counsel of the nobles touching important matters, but he is not bound to adopt it. Indeed, he often treats his courtly advisers with contempt, and sometimes with violence—even chasing them out of his presence with a drawn sword. On a late occasion, for a very slight offence, he had forty of his highest officers laid on their faces in the public street, before the palace wall, and kept for hours in a broiling sun, with a beam extended across their bodies. He is, however, seldom allowed to know much of passing events, and particularly of the delinquencies of particular officers, who are ever ready to hush up accusations by a bribe to their immediate superior.

No office, title, or rank, except that of the king, is hereditary. Promotion is open to all classes. Next in rank to the royal family, are the *woongyees*, (from *woon*, governor, and *gyee*, great,) or public ministers of state. Of these there are commonly four, but sometimes five or six, forming a court or council, which sits daily in the *lot-dan*. His majesty is sometimes, though rarely, present at the deliberations. Royal acts are issued, not in the king's name, but in that of this council. Causes of every kind may be brought here for decision.

Below these are the *woon-douks*, (from *woon*, governor, and *douk*, prop,) or assistant *woongyees*, who attend at the *lot-dan*, and express their opinions. They have no right to vote, but may record their dissent. They co-operate in carrying into execution great matters of state policy, and are often exceedingly influential.

Of about the same grade, but rather inferior, are the *a-tween-woons*, (from *a-tween*, inside, and *woon*, governor,) of whom there are generally from four to six. These constitute the cabinet, or privy council, and have access to his majesty at all times. They do not act publicly as king's officers, nor sign imperial documents, but are in daily session in a room near the palace. Their influence with the king procures them great respect, and many bribes.

There are six or eight government secretaries, called *sa-re-dau-gyee*, (great government writers,) whose business is similar to that of state secretaries.

It is not necessary to describe minutely the other grades of officers. They descend, in regular progression, down to the headman of a hamlet; each exercising arbitrary sway over those next beneath. From first to last, they are with few exceptions, harpies, who seek only their own advantage, and neither love nor pity the people. The country labors under the curse which Jehovah threatens to send upon a wicked people—"Governors who should be like fire among the wood, and like a torch of fire in a sheaf; who should devour all the people round about, on the right hand and on the left."

Orders of nobility are marked by the *tsa-lway*, or golden necklace. The particular grade is indicated by the number of chains composing it, which are united at different places by bosses. Three strands of common chain-work indicate the lowest rank. Three, of more curious construction, the next above. Then come those of six, nine, and twelve, which last is the highest for a subject. Chief princes of the blood wear eighteen, and the monarch himself twenty-four.

The community is, by common estimation, divided into eight classes—the royal family, great officers, priests, rich men, laborers, slaves and outcasts. The latter consist of slaves to the *pagodas*, lepers, grave-diggers, executioners, and perhaps some others. Even among these are different degrees of respectability. None of the classes constitute an hereditary caste, except lepers and slaves of *pagodas*. The latter are the most respectable of all outcasts.

The legislative, executive and judicial function are not separated, but a measure of power in each is enjoyed by every officer. Hence arise innumerable and shameful abuses.

A building in the palace yard, so called from the court that sits in it.

Zeesh. xli. 6.

Executioners are reprobate felons, dead in law, and marked by a tattooed circle on the cheek, and often by the name of their crime tattooed in legible letters upon their breast. They are not allowed to sit down in any man's house, and all intimacy with them is forbidden.

ses. Having no salary, every government man regards his district, or his office, as his field of gain; and hesitates at no measures to make it profitable. Most of the rulers keep spies and retainers, who discover who has money, and how it may be got. Accusations of all sorts are invented, and the accused has no way of escape, but by a present. Real criminals may almost invariably elude justice by a bribe, if it bear some proportion to the magnitude of the offence. Gangs of robbers frequently practice their trade by the connivance of a ruler who shares their gains. One of the native Christians, who had been in the employ of a ruler before his conversion, assured me, that often, on finding some one who had laid up a little wealth, his master would employ him, or some other retainer, to place some goods under the intended victim's house, by night, in order to bring against him the charge of theft. In the morning it would be loudly proclaimed that this retainer of the great man had been robbed. A general search would ensue, and the goods being soon detected under the victim's house, the evidence would be declared complete. The wretched man, whose only fault was thrift and saving, would be condemned to some severe punishment, and escape only by paying a fine as great as it was supposed he was able to bear.

It would require a greater space than can here be spared, to give any correct conception of the general misrule of men in power. We give one other instance. The late war having introduced into Rangoon and vicinity the Bengal coins, the *woongyee* engaged largely in making four-anna pieces, which were really worth but two. They were soon well known, and only passed for their real value. The incensed great man sent the herald about the city, proclaiming that whoever objected to take them at their nominal value, should suffer a specified fine and imprisonment. Business was for a while completely checked, and at length, after making some severe examples, he was obliged to let the people go to weighing their money as before.

An absolute monarch is, in fact, proprietor both of his domains and his people. He cannot but see that the number of his subjects, and their prosperity, form his true greatness and honor. Hence, though he may be a bad man, prudence and policy dictate a rule which shall minister to the general good in Burmah. The king enacts salutary laws, and views his people with kindness; but sycophants and intrigues pervert his plans and frustrate his intentions. Around him, his personal knowledge and accessibility to petition through many avenues, check the movements of unprincipled nobles, and spread comparative peace and security. Hence the astonishing populousness of that vicinity.

The written code, civil and penal, though severe, is on the whole wise and good; but is little better than a dead letter. It is principally derived from the Institutes of Menu. This work, of great celebrity among the Hindus, was translated into English by the late Sir William Jones. It seems to have been received by the Burmans from Arracan, but at what period is not certain. Their translation is called *Dam-a-that*. Every monarch adds to it, or alters, as may please him; and under some reigns it bears little resemblance to the original. For all practical purposes, it is almost a nullity, being never produced or pleaded in courts. Rulers, from highest to lowest, decide causes according to their own judgment, or more frequently, according to their interest. As a great part of their income is derived from law-suits, they generally promote litigation. They receive bribes unreservedly, in open court, and do not hesitate to accept the gifts of both parties. Their oppressions have scarcely any restraint but the fear of ruining their own interest by carrying matters too far. As to seeking the good of their country, or the promotion of justice, there appears to be no such thing thought of, except perhaps by the king, and a few of those immediately about him.

The form of a judicial oath deserves insertion as a curiosity. It is as follows:—"I will speak the truth. If I speak not the truth, may it be through the laws of demerit, viz., passion, anger, folly, pride, false opinion, immodesty, hard-heartedness and scepticism; so that when I and my relations are on land, land animals, as tigers, elephants, buffaloes, poisonous serpents, scorpions, &c., shall seize, crush and bite us, so that we shall certainly die. Let the calamities occasioned by fire, water, rulers, thieves, and enemies, oppress and destroy us, till we perish and come to utter destruction. Let us be subject to all the calamities that are within the body, and all that are without the body. May we be seized with madness, dumbness, blindness, deafness, leprosy and hydrophobia. May we be struck with thunderbolts and lightning, and come to sudden death. In the midst of not speaking truth, may I be taken with vomiting, clothed black blood, and suddenly die before the assembled people. When I am going by water, may the aquatic genii assault me, the boat be upset and the property lost; and may alligators, porpoises, sharks, or other sea monsters, seize and crush me to death; and when I change worlds, may I not arrive among men or nats, but suffer unmitigated punishment and regret, in the utmost wretchedness, among four states of punishment, Hell, Prita, Beasts and Athurakai."

"If I speak truth, may I and my relations, through the influence of the ten laws of merit, and on account of the efficacy of truth, be freed from all calamities within and without the body, and may evils which have not yet come, be warded far away. May the ten calamities and the five enemies also be kept far away. May the thunderbolts and lightning, the genii of waters, and all sea animals love me, that I may be safe from them. May my prosperity increase like the rising sun and waxing moon; and may the seven possessions, the seven laws, the seven merits of the virtuous, be permanent in my person; and when I change worlds, may I not go to the four states of punishment, but attain the happiness of men and nats, and realize merit, reward and annihilation."

Trial by ordeal is very seldom used, but is not wholly unknown. It is practised in various ways. Sometimes the parties are made to wade into the water, and whichever can hold out longest under the surface gains the cause. Sometimes it is by trying which can hold the finger longest in hot water or melted lead.

ON THE MIRACLES OF CHRIST.

Dr. Price, in his Dissertation on Miracles, has refuted, with great clearness and force, the common opinion, that miracles imply a suspension or violation of the laws of nature. "Were we," he observes, "to see the motion of water downwards cease at once, at the word of a man, or a river parted in its course, as Jordan was, we should see a miracle; but we could not say that the law of gravitation was suspended; for the water might have gravitated as usual, and the true cause of the event be the exertion of an adequate superior power, to control the effects of gravitation; in which its suspension is no more implied, than in a man's preventing a heavy body from falling, by applying his hand to it. Nor could we in this instance say, that the event was not agreeable to the constitution of the universe; for in order to this, we should be able to discover what the constitution of the universe is, taking in the visible and invisible world; and that it excludes all interpositions of a superior power in human affairs." These acute and just observations go far to refute the sceptical system, by representing miracles as the result of the exertion of a superior power, controlling, rather than suspending or violating, the established order of nature.

The whole fabric of Christianity rests upon the credibility of the miracles recorded in the sacred volume. Jesus Christ appealed to the works which he had wrought, as convincing attestations to the truth of his doctrine, and the divinity of his mission. They clearly indicated the authority with which he was invested. He appeared as an ambassador from heaven, and these were his credentials. "The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." Every unprejudiced mind must have felt the full force of this testimony, and been constrained to confess, with Nicodemus, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." The Pharisees, indeed, with a few exceptions, adopted a singular hypothesis, to account for those astonishing results, the reality of which they could not possibly doubt or deny; they traced them to Satanic influence. "He casteth out devils through Beelzebub, the prince of the devils." And it is a fact which shows the extreme difficulty the early infidels, such as Porphyry, and Celsus, and Julian, found in constructing an argument against Christianity, that they too were compelled to take up so absurd a supposition; representing the miracles of Christ as having been performed by magic or infernal agency. A simple reference to the design and tendency of the works themselves, and the character of their great Author, may suffice to refute this preposterous and malignant calumny. Modern sceptics have, indeed, been ashamed to follow in this line of argument, deeming it more safe and prudent to call in question the reality of the miracles, than to resort to such a mode of explaining them away.

When we contemplate the miracles of Christ, the first thing that strikes us is their number. During the whole course of his personal ministry, he continues to exercise his astonishing powers, and multitudes were permitted to experience their healing and salutary efficacy. If only a few solitary wonders had been recorded, some color of excuse might have been afforded to the objector, and the possibility of collusion or mistake more plausibly alleged; but when so many repeated the benefit, and so many more beheld the exertion of this miraculous energy, all reasonable ground of distrust is at once removed. These works were not attended with any circumstances of apparent mystery, likely to excite suspicion. They were performed in the broad light of day, in places of general resort, and before the public eye, so that no deception could possibly be practised; deception here would involve a miracle, no less than that which the supposition is intended to disprove.

Their simple grandeur is also worthy of our notice. There was no ostentatious display; no note of preparation sounded; no attempt to heighten their effect. A word was sufficient. "He spake and it was done." Such stupendous miracles had never before been witnessed. Universal nature was subject to his control. The unruly elements, at his voice, were hushed into repose; infernal spirits fled at his rebuke; and the grave itself yielded up its prey at his command. And yet the wonders which the Saviour wrought were not designed to attract attention, and to excite the feeling of surprise; there was a motive of kindness in them all. They were not like the miracles of Moses in the land of Egypt—displays of awful justice, destructive in their tendency, and appalling to the eye. They were characterized by mercy. They were the miracles of incarnate love. They displayed, in a striking and beautiful manner, the benignity of his nature, and the tenderness of his heart; his deep sympathy with suffering humanity; his readiness to relieve its wretchedness, and to mitigate its woe. He scattered blessings around his path with a profuse, unsparring hand. Never did the cry of distress appeal to him in vain. Never was the humble suppliant sent empty away. There was no variety or depth of human sorrow which he did not soften or remove.

But there is one point of view in which the miracles of Christ have not, perhaps, been sufficiently regarded. I allude to their emblematical nature. They are full of meaning; fraught with salutary instruction. Thus, when he opened the eyes of the blind, it was an emblem of that spiritual illumination which he alone has power to impart. Mankind are universally sunk in a state of deep and deplorable ignorance; blind to their present condition and their future destiny; unconscious of their guilt and of their danger; and therefore unconcerned respecting the way of escape. But he who gave sight to the bodily eye, can pour the light of truth on the benighted soul, and dissipate that moral darkness in which it is involved.

When to the deaf he restored the faculty of hearing, it was significant of that influence by which he inclines the reluctant ear to listen to the warning and inviting voice, with which he speaks to us in the Gospel. Apart from that gracious influence, man would continue deaf to all the admonitions and entreaties, the threatenings and the promises which are contained in the Scriptures; and neither the thunders of a violated law, nor the sweet accents of mercy, could arrest the vagrant attention, alarm or soothe the spirit.

Even the loosening of the tongue of the dumb was not without its emblematical meaning. How many indeed, are there, who can converse freely and fluently on trifles, but when any serious subject is introduced in conversation, they appear as if suddenly their lips were sealed; a dead silence ensues; for the theme has no charm for them. Many there are, whose tongue can readily articulate profane or profligate expressions, but was never tuned to praise; and from whose mouth the breath of a prayer never ascended. He who can renovate our fallen nature, can unloose the stammering tongue, and teach us a new dialect, the dialect of heaven.

There is a sickness of the soul, as well as of the body. Sin is a malady which has infected every human being; and, however various its symptoms, in each case it threatens to undermine the moral constitution; and if not arrested in its progress, will certainly terminate in death. Who can minister unto a soul diseased? It is beyond the reach of human skill, and none but the Great Physician can effect a cure, and restore it to spiritual health and vigour.

Jesus Christ expelled the demons from their hold on those who were possessed. And although infernal spirits are no longer permitted to tyrannize over the body, they still exert a most malignant and pernicious influence upon the mind. There is an unclean spirit harbored in many a bosom, which pollutes the imagination and inflames every base propensity of our nature. There is a spirit of pride, and envy, and discontent, and malice, and hatred, and revenge; in short, their name is *Legion*, for they are many, and none but a divine power can drive them from their strong hold in the human heart.

There is not only a natural, but moral death. The human race are represented as being "dead in trespasses and sins." No glow of grateful feeling warming the bosom; no holy animation lighting up the countenance; no sacred activity in the service of God; nothing, in fact, to indicate that the feeble spark of spiritual life is not quite extinct. The heart is cold; the pulse of piety has ceased to beat; all is chill and motionless, and insensible as death. But there is a voice which can awake the dead to spiritual life. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

When he calmed the rough and boisterous winds, and the rolling billows were obedient to his command, was it not to intimate that he can speak peace to the troubled conscience, and quell the turbulence of the passions, and diffuse a sweet serenity through every thought and feeling of the human heart?

One miracle is recorded in Scripture, and but one, which has the nature of a curse rather than a blessing—the withering of the barren fig-tree. Yet what a solemn admonition does that miracle convey; and what a fearful doom may not we anticipate, if we are found "barren and unfruitful in the knowledge of our Lord Jesus Christ?"

Unless we bring forth the fruits of righteousness, unto the glory and praise of God, we have reason to tremble lest the withering blast of divine displeasure should, in an unexpected moment, light upon us, and our barrenness should prove our everlasting ruin.

The miraculous draught of fishes is the only work the Saviour wrought after his resurrection. And in that work there appears a peculiar propriety, when we regard its emblematical nature. The disciples had been toiling all night, and had caught nothing; but in the morning Jesus appeared to them, standing on the shore, and directed them to cast the net on the right side of the ship; and in an instant it was completely filled. And might they not look on this as an omen of the success which should attend them in their higher and nobler employment, as "fishers of men?" The outpouring of the Spirit of the day of Pentecost, was the appointed signal for them to cast the gospel net; and what an astonishing success attended this first effort! No less than three thousand souls were, on that memorable occasion, added to the church! And in all their subsequent labors, the abundant blessing of the Most High rested upon them; and through their honored instrumentality, innumerable multitudes were converted to the Christian Faith.

I have thus thrown out a few slight and imperfect hints on an extensive and interesting subject. A wide field of observation opens before us; on which, I trust, some able Correspondent may be induced to enter and more largely expatiate.—*Eng. Mag.*

From the Temperance Journal.

LIQUOR SELLERS' MEETING.—NO 4.

We present another passage from the report:

"The questions now presented for the decision of the people, seem to be these. Are there any such things as natural, essential and unalienable rights belonging to them? Have they any inherent rights, and liberties, any privilege, in relation to which they may exercise their own judgment, or indulge their own inclination, unmolested, unquestioned, and unrestrained by the General Court? Do they practically enjoy, as a right, any liberty in the management of their domestic or personal affairs, or is every thing merely permitted and tolerated as a gratuitous indulgence? If Government may dictate what we may and may not eat and drink, where is the limit to the power assumed? When this principle is fully carried out, what will remain to the people as absolute rights, for the exercise of their own judgments and inclinations? There are some things denominated rights, about the exercise of which, men may be very indifferent, but they do not like to be deprived of the right, and never should tamely surrender it."

This paragraph is certainly more worthy of a band of political agitators than of the friends of law and order. We appeal to our good friends in this Committee for a revision of their course. We beg them, for God's sake, for ours and for their own, to contemplate the effect of stirring up the very worst passions of their fellow-citizens in opposition to the laws of this Commonwealth. Will they look at the tax book for 1833, and declare they have not accumulated sufficient wealth, by their traffic in the means of drunkenness?"

Nothing under heaven, can be more perfectly ridiculous than this frivolous prattle about liberties, privileges, and essential, inherent, and unalienable rights. If the liberties of the people were really in any danger, it would be most natural for men of all callings, crafts and professions, to be found gathering to the rescue. Upon the present occasion, however, the only champions of liberty are the makers, venders and consumers of the means of drunkenness! Now and then some disinterested attorney may volunteer to look into the constitutionality of the license law, "if any body will give him five hundred dollars;" or a time and party serving editor, a nuisance and a curse in any community, may make common cause with the party, for the furtherance of some political or selfish design.

The Committee next proceed to express their doubts of the constitutionality of the license law:

"We seriously question the constitutionality of the license law, whether reference be had to the Federal or State constitutions. This conclusion results from objections which we have already stated, from its repugnance to the supposed and long-cherished rights of the people. But we do not presume to undertake confidently to decide a question, which it is the peculiar province of professional jurists and of judicial tribunals to determine. We have, however, no doubt that the law, pushed and practically enforced to the full extent of its assumptions, would be a flagrant violation of the spirit of our State constitution, and a palpable subversion of liberties and privileges, which a great majority of the people hold most dear, as pertaining to their 'natural rights and the blessings of life,' and of which they have never supposed they were liable to be restrained or deprived by legislative enactment. We admit that a freeman may be punished or restrained, when he abuses any right to the injury of his neighbor, or to the public detriment. When he thus abuses, the right of Government attaches to restrain, to put under guardianship, or to punish. But the legislature has no constitutional right to enact that every citizen shall be deprived of liberty, because a few have abused it—to enact that a man shall be deprived of liberty because he may abuse it—to deprive him of the liberty of speech, because he may perpetrate a libel. We much prefer to take the risk of contingent abuses of liberty, than to forego its enjoyment. We know that the rose has a thorn, but we would not, therefore, trample it in the dust."

"They do not presume confidently to undertake to decide a question, which it is the province of professional jurists, and of judicial tribunals to determine. We are gratified and surprised at this unexpected exhibition of modesty. It is to be regretted, however, that it has not always characterized the course of certain individual members of the Committee. Certainly a man may be a very good judge of liquor, and yet no judge at all of law or of the constitutionality thereof."

It is not our purpose to argue this question. It is entirely superfluous to do so. Do the members of this Committee presume that the Governor of this Commonwealth gave his signature to this law, before he had entirely satisfied himself of its constitutionality, by an application to the judges of the Supreme Judicial Court? Although it is not our design to argue this question, we will refer to the extracts—most unfortunate extracts they are—made by the Committee, from the preamble to the Constitution, and from the Bill of Rights. The Committee rest upon this expression in their preamble, "the power of enjoying in safety and tranquility their natural rights, and the blessings of life." Now we ask every reflecting man in this community, if this power is likely to be abridged by the license law? admitting that intoxicating liquor is ever a blessing, upon the whole, it is a terrible curse, and legislation is for the whole, and not for a part. Among the natural rights of man, is the right to walk erect, with his face to the breeze, and his feet to the ground, and his rights, is the right to grovel on the earth, and wallow in the mire. Is it not madness and folly to pretend, that the power of enjoying our natural rights and the blessings of heaven in safety and tranquility, is likely to be diminished by driving drunkards from the earth, by penal enactments and by all other legitimate means? No man has any natural right to live by the death of his brother. The Committee also rely upon this passage from the Bill of Rights, "All men have certain natural, essential, and unalienable rights among which is that of seeking and obtaining their safety and happiness." How the Committee can make any profitable application of this passage to sustain the traffic in the means of drunkenness, we cannot perceive. To us the inference is directly the reverse. Happiness can only mean rational happiness, in this connection. The Committee must surely give a different construction to this word; and we are aware that a man who is beginning to be drunk is said to feel happy. This species of happiness, however, cannot have been intended, we think, by the framers of our Bill of Rights.

From the last paragraph which we have quoted from the report, it is clear that the Committee are entirely in favor of a law for the punishment of the poor, penniless drunkard. He is useless to society, and especially to this. This is a fair sample of the tender mercies of the draught-sellers to their miserable victims. We take a very different view of this matter—we pity the poor drunkard—the cold, calculating run-seller, who converts moderate drinkers into unprofitable drunkards, wiles away their little children's bread, and then recommends them to the severity of the law, we pity also, from the bottom of our souls.

The traffic, abandoned by a vast number, has become exceedingly profitable to those who remain, and who have the heart to pursue it in the present condition of public sentiment. These men, with singular modesty, address substantially the following language to the Legislature:—"We are ardent friends of temperance, and such we will continue, so long as you permit us to sell the means of drunkenness. Touch not our natural, inherent, inalienable and indefeasible rights to make drunkards of our fellow-creatures, and we are quite content that you should pour the vials of your wrath upon the heads of these drunkards when they are made."

[COMMON SENSE.]

From the National Standard.

FREE DISCUSSION.

"Finally, in order to the supremacy of the laws, and preservation of order and peace, the right of free discussion must be conceded. It cannot be denied by any class of men that no small part of the disorder and disturbance of the public peace which has occurred, has arisen from unwillingness to admit this right, and has been designed to suppress it. It has been because there are certain topics which it has been supposed are not to be brought into public debate, or subjected to public inquiry; and the effort has been made to shield those points from public examination."

Now there is no time to go into an investigation of this subject, or to institute the inquiry by what limits that right is to be bounded. We may remark in general, however, that all our institutions are based on the right of free discussion. It is assumed in this country that all subjects may be examined. We have no liberty that does not suppose this. Herein is our warfare with the tyrants of the old world; herein is our contest with those thrones of despotism which have so long tyrannized over man; herein is the reason why monarchs turn pale in their palaces and tremble on their seats of power; herein is the contest of the Protestant religion with the Papacy; herein is the struggle between freedom and arbitrary power. We owe our present elevation to this freedom of discussion more than to any thing else. It is because mind has met mind, and thought conflicted with thought; and because there has been a healthful agitation of public opinion—an agitation, compared with the leaden slumbers of other nations, like the healthful motion of the waters of the mighty deep compared with the stillness of the stagnant pool—it is to this that we owe all that is great and valuable in our nation. It is because it has been hitherto a maxim in the republic that there was no topic which might not be subjected to the most free inquiry; no point in politics, in morals, in science or in religion, which might not be canvassed most freely by any press or by any man, in any primary assembly or in any legislative hall, it is owing to this that we are now a nation of freemen. Our countrymen have had no other idea of liberty. No matter from what quarter or by what means any sentiment is advanced; every American has believed that he has a perfect right to examine it, and to embrace or reject it, as he pleases, or to express his sentiments in regard to it in any proper place or to any class of men. It is this right on which all our institutions depend.

The extraordinary doctrine which has been recently advanced that there are some points which must never be subjected to free discussion; the little sensibility which has been felt in regard to the claim; and the measures which have been adopted to defend it, and the sympathy which those measures have met, has done more to alarm the true friends of liberty in this land than all that has ever happened from the efforts of foreigners, or all the dangers that have ever threatened us from abroad. We need not fear foreign armies. We have measured strength with them, and our swords have met theirs in deadly strife; and we have settled the point that our liberties are safe from any foreign invasion. We need not fear their fleets, for we can build a navy like theirs, and can, if necessary, meet the mistress of the ocean "on the mountain wave." But how shall we meet this subtle enemy? How if one half of the nation shall refuse to their brethren the right of the fullest inquiry into all that pertains to the

national morals, liberty, character, welfare? The pulse of freedom beats languid when this right is denied; it sends vigorous tides of life and health only when it is conceded that every thing may be investigated freely. No matter to what subject the point relates. The moment the principle is conceded that there is one point that may not be examined, that moment our liberty ceases. As long as it is held that there is one principle in science or in religion; one doctrine of government, or one maxim of law, that may not be examined; that there is one tribunal, be it the Inquisition or the Star Chamber, that may not be examined; one custom or opinion that may not be tested by reason or the Bible; that moment our liberty is at an end. A wedge is entered and may be driven, and that will be driven, until the whole fabric of civil and religious freedom is riven asunder and is demolished. That moment we become a different people from those who landed on the rock at Plymouth, and those who planned and achieved our liberty. That moment the dark shade of despotic power begins to stretch itself over our fair land. The shadows of death will spread all along our hills and vales; and our country be destined to sink in the horrors of a long night of ages.

This right of free discussion is not to be denied. It is to be conceded that all things pertaining to the public welfare may be examined. There is to be no disturbance; no interruption; no intimidation; there must be no stripes; no burning; no murdering for the most free and full exercise of this right. Argument is to be met by argument and not by the fire-brand; principles are to be settled most freely by discussion, and not by a rifle or a dirk; thought is to be met with thought, and not by the cries of an infuriated and intoxicated multitude. What argument cannot put down must stand; and what can be met by no other weapons than the fire-brand or the rifle, must endure as long as the everlasting hills. Every man, therefore, who can contribute in the least degree to the defence and illustration of this right confers an invaluable service on his country, on human nature, and on the world. When his name shall have been forgotten, the principles which his feeble powers have contributed to defend shall live in the augmenting happiness of mankind; in the elevation of human nature to its highest dignity in the liberal arts, the sciences, the literature of future ages; in all the departments of State, in the supremacy of just and equal laws, and in the universal glory of the church of Christ on earth. Be it ours to defend this right, and transmit it unscathed to future times. By all the powers of argument it is to be defended; by all the tenderness of persuasion; by all the firmness of Christian principle and lofty patriotism; by every man who loves his country or the church; by the pen, the press, in the pulpit, in the legislative hall; by the fire-side, and in the seminary of learning. Thus only when this right is always and every where conceded will the supremacy of the laws be maintained: thus only can we look for the wide prevalence of Christian and virtuous liberty and for the universal reign of truth, Christians and fellow citizens, let there be one community on earth which shall assert and maintain the omnipotence and the supremacy of law; one country where the capricious will of a despot, be it of an individual or a mob, shall never be allowed to reign.—*Albert Barnes.*

For the Christian Reflector. BAPTIST GENERAL TRACT SOCIETY. RELIGIOUS OPPRESSION.

It may be remembered by some, though such things have been allowed to pass over with singular apathy, that some two or three years ago, Ira M. Allen, General Agent of the Baptist General Tract Society, published officially, the statement of a very remarkable fact, in order to quiet any apprehensions which began to spring or might spring up in the minds of slaveholding Baptists, lest something might appear in the Tracts of said Society, unfavorable to slavery.

The statement to which I allude, and which I regret I have not in my possession at this moment, was in substance strictly this. *The community are assured that there is not an Abolitionist on the Board of the Baptist General Tract Society.*

Now, that the columns of the Reflector are open, I feel it to be a solemn duty to call the attention of my Brethren to this astonishing fact, and the statement of it. The fact is to be considered by itself and the statement by itself.

I suppose the fact did exist as stated by the Agent; and I suppose that no change has since taken place in this feature of the Board. There was not then, and probably is not now, a single member of that Board who is an Abolitionist.

This fact is worthy of notice. How did it happen? Why was not even one Abolitionist elected by the Baptist General Tract Society, as a member of their Executive Board? Was it because there were no Abolitionists in the Society? Certainly not. Why then no one elected? There was, undoubtedly, a good reason; but I leave the fact to look at the propriety of making an official publication of such a fact.

I regard this act as I should the publication of the fact, if it were one, that there is not a Temperance, or Peace, or Moral Reform man on the Board. Where is any difference?

If the Board, or their Secretary, feared that, through the apprehension that some member of these societies was on the Board of such Society, the patronage given the Society would be diminished, would that be a good and valid reason why the Secretary of the Board should come out with an official statement of the fact that no such person belonged to the Board? In the churches, it is well known, are found strenuous opposers of all these societies; especially the Temperance and Moral Reform Societies. These men are liable to be offended by the publication of any thing against their own practices or opinions, as well as the slaveholders. Why not then, in order to secure or to retain their patronage to the Baptist General Tract Society, deem it expedient to assure them, under the hand of the Secretary of the Board that there is neither a Temperance, Moral Reform, or Peace man on that Board?

Is the essential difference found in the

opinion that the slaveholder is a fitter member of the Board than the Anti-Peace, Temperance, and Moral Reform man? Or that an Abolitionist is disqualified by his Abolitionism, while the others are not disqualified by their opinions? Is the Abolitionist the only man in all the community so wicked a man that he must be both excluded from all participation in the management of his own social concerns, and be advertised, as unworthy of trust, by the Secretary or Agent of his own Society?

The writer of this article is, and has long been, a life-member of the Baptist General Tract Society, by the payment of the adequate donation; and now is held up, advertised as disqualified by his Abolitionism, his pleading for the oppressed, to be a candidate for membership in the Board of Managers. So are all the very numerous Abolitionists in the Baptist denomination. No matter what may be their character—no matter what donations they may have contributed—no matter how deep the interest they take in the Tract cause, they are denounced as utterly unworthy of taking any part, or having any voice, in determining what Tracts shall be published. On the contrary, slaveholders are fully qualified, and any apologist for them and their practices may speak and act, though by their influence slaveholding Tracts may be issued from the press which Abolitionists have contributed to establish and support.

This very General Agent himself is supported in part by my money, and the pen, ink, and paper, with which he wrote my condemnation, were purchased in part by money out of my purse.

Abolitionists have been, and are yet, accused of "denunciation." It is said that we denounce good men, and sin in so doing. But it seems to be a Christian virtue to denounce Abolitionists, and Ira M. Allen takes it upon him, in his official capacity, to denounce them as ineligible to the Board of Managers of their own Tract Society. I say, their own—for, as members of that Society, they may well call it their own—certainly, with the same propriety as any other members.

Let me ask—are the Denomination, to which Roger Williams and other old-fashioned Baptists have given the glorious characteristic of unshrinking defence of liberty, at the hazard of life and every temporal good,—are we prepared to bow down with the spirit of servility, to such arrogant assumption of power by any of those who happen to be entrusted, for the time being, with the management of our great religious operations for the spread of the gospel. There is nothing either overbearing or servile in the spirit of Christianity. Meekness is an "ornament" to every man possessing it; but meekness is no more allied to servility than it is to that arrogant spirit which crushes those on whom it has power to trample.

While, therefore, we cherish this virtue, it is every man's duty to assert and firmly to maintain those rights, in the unrestrained exercise of which alone, it is possible to serve God and edify his church. *These rights are God's own and exclude bestowment.* We derive no one of them from our fellow worms. To surrender them is, therefore, as much a sin as to exercise them is a duty. To maintain the free exercise of them, where the clutch of arrogance is ready to snatch them away, may cost us something, but to surrender them, is to give up the principal to pay a trifling tax.

Some seem ready to account it a reasonable price, which Christians ought to pay for union, to yield their own rights to the haughty demands of others. But I have not so learned Christ. On the contrary, agreeably to his instructions, the first step towards union, and every successive step in its pursuit, is to be taken in the way of truth. *"First pure, then peaceable."*

And who are they who are loudest in urging on their brethren the duty of surrendering their rights to others? They are either the very men who have already laid violent hands on these rights, or those who, for some reasons, specially sympathize with them that have done so.

Yield my heaven-bestowed rights for the sake of union and peace? Why shall not they restore my rights who have unjustly wrested them from me?

The signs of these times call for vigilance to guard those liberties, which, under a thousand specious pretences, the spirit of pride and oppression is striving to subvert. May God nerve every lover of liberty for the conflict which awaits the American church. It has commenced in the Presbyterian and Methodist denomination openly; and, it is not to be disguised, will probably spread through all ranks, and prevail more or less, till the triumph of the truth and the right shall be complete.

It has long been believed that the great and final contest in the long continued struggle between the spirit of ecclesiastical oppression and the faithful "witnesses" is to be had on the American soil. To be prepared for it, having on "the whole armor of God," ought to be our daily care.—"Where the carcass is, there will the eagles be gathered together;" and no part of the world, no generation of men, no section of the church, has, probably, ever presented to "the eagles" a richer feast than is now, and here spread out before them.

It is utterly vain to indulge the hope that scenes of persecution, like those which chequer the past history of the Church, are not to be witnessed again. Facts, contradicting such hope, are already before our eyes, and deeply affecting our rights. The statement made by the General Agent of the Baptist General Tract Society, of which I have taken but a very slight notice, in comparison with the real enormity of the deed, belongs to the series of usurpations, which threaten to vex the people of God, as they shall venture forth in the various departments of moral reformation. "Watchman, what of the night?"

Postscript. If the Tract Agent is disposed to reply to the foregoing article, and explain himself, or make an acknowledgment of the wrong he has done, I hope that the Reflector will give him the necessary room.

Most certainly, the above is a very singular affair. Our columns are open to a full elucidation of it. We well remember the advertisement spoken of by V., and consid-

ered it a curiosity at the time we read it. But how is this matter? Let us have a full understanding of it.

For the Christian Reflector. HOME MISSIONS.—No. 1.

It is a subject of deep regret that any benevolent institution should be crippled in its efforts to advance the cause of Christ, for want of funds to meet the demands of worthy applicants, and especially when that organization is directing its energies to the good of our own country, and lies at the foundation of all our charitable enterprises. Such, however, is the fact with all our Home Missionary Societies. They are obliged to struggle hard to meet the wants of our feeble churches and destitute places in this land. The American Baptist Home Mission Society is doing immense good and now needs the aid of the denomination; and the Massachusetts Baptist Convention which is auxiliary to that Society, and is now using its utmost energies to relieve the wants of that Society and the absolutely necessitous condition of many of our feeble churches and destitute places in this State.

At the meeting of the Board of the Convention held last week in Worcester, the following resolution was passed:

Resolved, That the Secretary be authorized to inform the applicants for assistance, that forty-eight feeble churches and destitute places now ask for aid to the amount of nearly five thousand dollars; that the present condition of the Treasury will not warrant the Board in making any appropriations at the present time; but that there is a prospect of receiving before long some funds which will somewhat more than liquidate present obligations; and whenever the Board can obtain the means of assisting them, it will afford great pleasure in appropriating it for their relief.

While the needy are requested to use every practicable means of aiding themselves, and to wait as patiently as possible for the assistance of their brethren, it is earnestly hoped that all who have it in their power, will come forward and afford the means to the Convention of advancing this important branch of benevolent effort. The wants of the churches are exceedingly pressing, and it is impossible to read their communications without the tenderest sympathies being excited towards them. Will not the churches and individuals increase their benefactions, and send them up to the Associations, which are soon to meet, that all their pressing wants may be supplied? "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." Is not this security sufficient?

SECRETARY.
Boston, August 6, 1838.

For the Christian Reflector. TOWNSEND FEMALE SEMINARY.

The annual examination of this Seminary took place on Wednesday, the first day of August. The day was remarkably fine, the collection of friends numerous, and nothing occurred to detract from the pleasures of the occasion.

The exercises commenced at 8 o'clock, A. M., and closed with an interesting address by Rev. Mr. Porter, of Lowell, at 5 o'clock, P. M. The character of the Examination will be learned from the report of the Examining Committee. It must, we think, be gratifying to the friends and patrons of this infant Seminary to witness its onward course—to see it, indeed, already risen to an enviable rank among schools of the first order, and still advancing.

We are permitted to record some special tokens of the divine favor towards the pupils of this Seminary the past term. While indifference and neglect of spiritual interests and duties have prevailed, to a great extent, in this place and vicinity, there have been some cases of seriousness and of hopeful conversion among the young ladies of the school, and several who came to this place a few weeks since, without God and without hope, have now returned to their homes rejoicing in God and in the hopes of the Gospel.

Most of the young ladies also have been associated with the ladies of the village and vicinity in a benevolent society; and have been actively engaged, a small portion of their time, in manufacturing fancy and other articles, from the sale of which they realize the means of doing good.

During the last term a society has been formed among the young ladies of the Seminary, for the promotion of literary and educational purposes. One object of this Society is the mutual improvement of its members by frequent intercourse and appropriate exercises.

Another object is to assist young ladies in obtaining an education for the purpose of becoming teachers. The latter object is regarded as very important.

Many young ladies would gladly avail themselves of the advantages of education, and would become first rate teachers in our common or high schools, if they could have due encouragement. Only assure them of sympathy, and an important object is gained. In addition, assure them of pecuniary aid, tell them that their tuition bills shall be paid, or books furnished, and you at once engage them in special efforts. But while they feel that no one cares for them, they sigh and pine in obscurity. It is hoped that the friends of the Seminary and of female education will feel an interest in these objects, and will encourage the Society in its operations by aiding to replenish its funds.

REPORT OF THE EXAMINING COMMITTEE.
The Committee appointed to examine the Townsend Female Seminary, are happy in being able to say, that the discharge of the duties assigned them, has been attended with unmingled pleasure and satisfaction; and the only material difficulty which they find in making a report of their doings, results from the danger of their being thought biased in their judgments, should they bestow that commendation to which they consider the school justly entitled.

They found the Seminary evidently enjoying a high degree of prosperity. The young ladies were examined in English Grammar, Arithmetic, Geography, Criticism, Intellectual, Moral and Nat. Philosophy, Nat. History, Chemistry, Botany, Geology, Anatomy, Astronomy, Geometry and Algebra. Also in the French, Latin, Italian and Hebrew Languages. Several compositions were read and

specimens of Penmanship, Drawing and Painting exhibited. Several of the young ladies also made us acquainted with their improvement and skill upon the Piano Forte.

To each exercise were assigned from 10 to 25 minutes, thus affording opportunity for something more than a mere superficial review. All the exercises were good, and many of them possessed uncommon excellence. The Committee noticed with particular pleasure the orderly and judicious arrangement of the school, and of all the exercises of the day, and, also, the prompt and entire conformity of the young ladies to those arrangements.

In answering the questions and performing their parts, the young ladies evinced a readiness and knowledge of the sciences they had studied, which are obtained only by careful thought, close and continued application, aided by correct instruction. The specimens in Drawing and Painting were numerous and evinced good taste and skill, in both the design and execution. We do not recollect having observed on any other occasion, so large a number of paintings, finished with such exquisite delicacy and care. The compositions also were of a high order, evincing vividness of imagination, originality of thought, good sense, maturity of judgment, and familiar acquaintance with the rules of composition and the use of language. The several classes in Botany, Geometry, Astronomy and Anatomy sustained a very rigid examination with great credit to themselves, and equal satisfaction to the Committee. The Committee were pleased to learn, that in addition to the studies heretofore taught in this Seminary, instruction has been given in the Hebrew and Italian languages; and, from the examination, it appeared that these studies had not been introduced as a mere nominal appendage to the school, but that very considerable advance had been made in acquiring a knowledge of them.

Judging from the performances on the Piano Forte, the Committee are of the opinion that the best instruction is given in the department of music, and that the young ladies have been careful to make a good improvement of their advantages.

Only two defects were noticed in the course of the Examination, and the Committee are aware that these defects are very common, and that it is much easier to point them out than to show how they may be remedied. Still, they are defects, and may, and ought to be remedied. They refer to the defect of speaking too rapidly and too low.

The Committee retire from the Examination with the full conviction that the teachers and the school are entitled to the entire confidence of the public, and that all that is necessary to the increased patronage of this Seminary, is, that its merits may be known.

OREN TRACY,
LESLY PORTER, Examining
LEONARD TRACY, Committee.
JOSEPH BALLARD,
HORATIO ALGER.

For the Christian Reflector. IS IT SO?

Truth, being, at least generally, safe, I wish to ascertain it in regard to a statement made in a book lately published. It matters not who is the writer, or for what purpose, or with what feelings, or from what motives it was written. What is written is written, and is published, and the fact of its publication is a sufficient reason why any citizen may freely examine its doctrines, or try its statements.

With the book at large I do not intend at this time to concern myself; but, as among the readers of the Reflector there are, probably, many who have read the book, and as I understand your columns are open to the free-discussion of any moral subject, when conducted with propriety, I desire the liberty of asking the readers of that book, and others who take any interest in the great questions of truth and error, right and wrong, the question whether they, any one of them, ever believed as the following aversment indicates the community do believe, or "seem frequently to take for granted." If any one that shall read this, has himself, or herself, so believed, or has ever known any other person so to believe, or "take for granted," he or she will confer on me a strong obligation to gratitude, by stating such fact in your paper. For, never having yet known one such case, and having enjoyed for many years a pretty extensive acquaintance in the United States, I confess, it was with great surprise that I read the statement. If such notions as are here spoken of as "frequently" exhibiting themselves, have any other existence than in an inventive imagination, their existence ought to be known to all.

It is, indeed, a very grave accusation, and as I deem it, if seriously made, one of the grossest of calumnies on the community. But, if I am mistaken in believing that no such thing exists in a single mind in America, as I most sincerely do, then let me be undeceived, and I stand ready to make an apology to the writer of the book in the best way I can. Till that shall be done, as a member of this community, I feel myself dishonored and consider my fellow citizens most shamefully misrepresented before the world. The book may go to Europe and carry the slander thither, occasioning the belief among all classes, whether inimical or friendly to republicanism, both in the state and in the church, that such notions are common in America, and must spring out of republicanism, and must be set down as one of its legitimate and evil fruits.

Before the world, I declare the imputation utterly groundless, and wait fearlessly for a reply, even from the author of the book.

INQUIRY.
"It seems to be frequently taken, for granted, that all duties belong to all men; that matters of right recognize no distinction either of age, or sex, or civil office, or ecclesiastical function; that all men, and all women, and all children, are equally responsible for all possible things; that there is no peculiar and special duty assigned to a magistrate or legislator, a people or a clergyman; but that every man, woman and child, is responsible for the discharge of every possible duty, and that every human being may urge, this responsibility upon every other human being, under penalty of the infinite displeasure of the eternal God."

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."
WORCESTER, AUGUST 10, 1838.

MEETING OF THE BOARD.

The Board of Managers of the Christian Reflector, will hold a meeting in this town on Thursday, the 16th inst., being the day for the assembling of the Worcester Baptist Association. The hour and place of the meeting will be announced in the Association.

In this connexion, we may express the hope of meeting at the Association a large number of the friends of the Reflector.

The occasion will afford a convenient opportunity to those who have not paid for their paper, to bring the money or send it by some other hand. Delegates from other Associations will come to us, by whom moneys may be forwarded from the distant parts of the state and of New England. Shareholders in Stock will please take notice of this, as we shall soon need the payment of a part of the stock.

New and vigorous efforts will, also, be necessary.

We solicit written intelligence suitable for our paper, and, also, appropriate communications.

SUPPORT OF THE CHRISTIAN REFLECTOR.

The following Resolutions, which have been sent us by Brother J. T. Everett, ought to have appeared in the second number of this paper, but through some oversight, have been delayed to the present time. Our Brethren will practically crine, we trust, that these Resolutions are not a dead letter.

For the Christian Reflector.

MR. EDITOR.—As an act of justice to the friends of the Christian Reflector, I wish you to publish the following Preamble and Resolutions, passed by a Convention of Brethren and friends of liberty and humanity, held in Boston, May 30, 1838, to consider the propriety of establishing the publication of the Christian Reflector. The Convention was composed of about fifty Brethren of the Baptist denomination, nearly one half of which were Pastors of Churches in Massachusetts. It was organized by the choice of Brother James Barnaby, Pastor of the church in West Harwich, Moderator, and of Brother Joshua T. Everett of Princeton, Secretary.

Whereas the cause of Abolition, with other moral subjects, demands the attention of the christian public; and whereas the only effectual method by which truth on this subject can be elicited and generally diffused, is the public press and free discussion; and whereas there is no particular periodical in our denomination in this State, in which we may fearlessly speak out—and feeling as we do that these subjects demand more efficient action on the part of the Baptist denomination, therefore

Resolved, That such a periodical, through whose columns a free and full expression of opinion may be made on all subjects pertaining to liberty and morals, is immediately called for.

Resolved, That the CHRISTIAN REFLECTOR, one No. of which having already appeared, demands the support of the friends of the slave; and that while it maintains the great principles of the Baptist denomination, the immediate Abolition of Slavery, Moral Reform, &c., and pursues its onward course on just Christian principles, with conciliatory feelings towards those who may differ from us, we will use our endeavors for its support.

Resolved, That this Convention take measures for the purpose of raising funds to meet the present demands of the Board of Managers of the Christian Reflector.

"THE ABOLITIONISTS OCCASION THE RIOTS."—It has, not unfrequently, been confidently declared by certain Editors and, possibly, some other people, that "the Abolitionists occasion Riots, and that they are equally criminal with the Rioters." For the edification of those who have so thought and said, we extract from the Boston Times the following account of one Riot which it would seem, was occasioned by market people. Their "guilt," probably consisted in exposing certain fruits for sale, thus "Brewing the popular opinion and outraging the public sentiment of the good and heretofore, orderly people of the place." We cannot doubt that the open exposure of "the fruits" was, "to say nothing of its being a matter purely political, quite impolitic, at a time, when it was evident, very great excitement was prevailing on the subject." The Market people "ought to have waited, until the public mind, excited to exasperation by predisposing causes had settled down and become quiet," i. e. until these hungry rogues had gotten over their hunger, and then, when nobody wanted their fruits, they pledge themselves, they might sit in their stalls from morning to night unmolested. "Those who advise to the contrary, are, probably, well-meaning but ignorant people." Verbum Sat.

DISGRACEFUL RIOT. The details of a most abominable and flagrant violation of law and mutual confidence are given in the Baltimore Sun of last Saturday, which was perpetrated the day previous at day break in Lexington Market, by a band of some hundred and fifty rascals consisting of young men and boys. A rush was made upon the fruit dealers who were dragged from their temporary couches, assailed with bricks and despoiled of every article of fruit that these infamous marauders could lay hands on; they then deliberately stuffed themselves to satiety in the presence of those whom they had robbed. After a series of insults and abuse the banditti marched off with their spoils, shouting and laughing at their exploits. Several of the market people were severely injured by the blows received from their base assailants.

ECCLESIASTICAL HISTORY.

When divisions arise among men in the church or out of it, each party is very naturally disposed to look about for the best arguments to maintain and defend their opinions. And, when good, sound, satisfactory arguments are not at hand, and the party begin to find themselves pushed into a strait place, their imagination becomes inventive. Now resort is had to ingenious sophistry, both to turn aside or blunt the edge of his opponents weapon.

So far, we are sure, the reader will go with us, for this propensity is universally admitted to be almost as common as the existence of a dispute.

As we have spoken of only what is of general application, the reader will not feel hurt, for he will not imagine that we mean to lay this practice to his charge. He will be ready to say, that he has experienced the truth of all this in his disputations with others. Still, as the practice is so common, it would not be very wonderful, if the reader himself was guilty even in all his imagined innocence. But every man ought to be and is his own judge in matters of this sort. We wish to drop a thought or two on this subject, as it relates to the use which is made of Church History, in maintaining an adherence to long established customs in different branches of the Church. Popery, Episcopacy, Pedobaptism and Sprinkling for Baptism, all lay claim to high antiquity. So, also do Immersion as the only valid Baptism, and the Baptism of Believers only as the proper subjects of sacred ordinance. In advocating the opinions and practices here involved, every one is liable to give the Church History such a measure of authority as does not belong to it; sometimes, too much, and sometimes, perhaps, too little.

It is of great importance, therefore, that this subject be thoroughly investigated. We apprehend that a wrong and dangerous use is made of Church History, when it is made to sustain any opinion or practice, touching either the form, the ceremonies, the constitutions, the officers, the duties or the doctrines, of the Church, which are not distinctly pointed out in the Holy Scriptures. Possibly, some assistance is afforded by the well authenticated facts contained in History, to the interpreter of the Bible. But, it must be obvious that such assistance ought to be sought for with the utmost caution.

If, as is sometimes done, the rule be adopted that whatever practice &c. is found to have prevailed soon after the death of the apostles may be considered as sanctioned by them and, therefore, ought to be regarded by us as of divine authority, although nothing is said about it in the Bible, those who adopt this rule, are guilty of adding to the scriptures, contrary to the express prohibition of its Great Author. As it is our intention only to bring this important subject before our readers for the purpose of eliciting inquiry into it, we shall add no more at present, but request our correspondents to give it early attention, and favor us with such disquisitions upon it as will place it in its true light.

THE MORE EXCELLENT WAY.

THE LIQUOR SELLERS in Boston are extremely anxious to have the opportunity returned to them and their associates to make a longer trial of their better way of promoting the Temperance cause. They sweep over the increase of intemperance under the cold water, total abstinence scheme. They tremble, lest, as things now go, the whole community will rush together down some frightful water-fall, and be dashed in pieces, or be literally engulfed in the chilling (O how cold the water will be next January) in the chilling waves of cold water. Now, ye "too hasty" Temperance men, interperate in your total abstinence, pause if it be only to save yourselves from the fall—stop, in compassion to the temperance reformation. By your too great speed you have lost the indispensable help of thousands of the best friends of temperance, if you may believe them, and may you not? Believe it, those pearly tears, so sweetly falling from the eyes of Run (my "Beverage") sellers are not the overflowings of the precious liquor. That trembling, with which these friends are seized, is not the quaking at the prospective loss of thousands of dollars, if your iniquitous law shall stand. It can not be that they who have labored so assiduously by distilling, selling and drinking, the pure streams of the Alcoholic fountain, to keep men temperate, whether sober or drunk, it cannot be that they are all at once cut off from further life efforts. They only ask you to join with them and overthrow this dreadful law, so freighted with intemperance, as their W. I. Ships never were, and let them try the old experiment one more on an improved scale. That is—they wish not one word said, this time, against the free use of liquors of all sorts, and they will quickly put all right. They ask only 100 or 200 years more. Now repeat the law and give them the opportunity to make the experiment under more favorable auspices. Pity them, when you see how they are abused in the following paragraphs from the Boston Mercantile Journal. Repeal your bad laws, and they will show you that, if an intemperate man drink nothing but cold water, he will live as long again to curse the world by his presence and example as he would, if he only has free course, and free recourse to the groggery. Do you not see that this system is the best. It will kill none but drunkards, and when they are all dead, the world will be temperate. Much more might be said with equal cogency of argument, but, we trust you are convinced.

We find in the Boston Advertiser of this morning, a document occupying five and a half columns of that paper, entitled "An Appeal to the good sense of the people of Massachusetts." This document is signed by Daniel L. Gibbens, Chairman, and Gardner Brewer, Secretary—and appears to have been prepared by a committee appointed at the Liquor Sellers' Meeting on the 5th of June last—and is intended as an answer to the "Reply to the Report of the Committee of those opposed to the License Law." The subject of the Reply and of the License Law is taken up and examined in their various bearings. We hardly expected that this or any other committee would put forth another paper, defending the positions assumed by the liquor sellers at the meeting alluded to above.

We hoped that they were at length convinced that they were engaged in a bad cause—a cause which could not be defended on the broad ground of reason and moral

principle—and that it is a desperate and hopeless undertaking to attempt to check the mighty progress of the mighty Temperance reformation in this State. On some accounts the publication of this document will have a good effect—it will direct the attention of the public to the subject—it will induce them to examine the shallow arguments and sophisms of the opponents to the license law—it will induce them to exercise their understandings, and thus be the means of opening the way to the Temple of Truth. Intemperance is staggering—all the efforts of the liquor sellers cannot uphold it. It must go down.

HENRY CLAY.

As we have none of "the loves and fishes" to scramble for, our readers need not fear that we shall enter with much zeal into the political strifes carried on by those who have. We are "outside of the ring." Still, however we are by no means indifferent to the elective action of the community on either a larger or smaller scale. We hold the right of casting our vote, and would do it, though we voted for a man not in nomination, for independent voting is one of the safe-guards of freedom.

The right and the duty of expressing our opinions of any candidate for office, are also our right and duty. If a Whig candidate possesses good qualities enough to entitle him in our opinion to election, we are at liberty to recommend his election, and so of the other great political party candidates.

"Principles not men," is a motto long displayed on the banners of all parties, and has seemed to be unquestioned and sound. Our opinion is that principles are not to be separated from the men who hold them. To elect to office any man because his political or religious principles coincide with my own, without regard to his moral character, is to put in jeopardy the interests over which he is to have control. In so doing I put a power into his hands, which I can not, if desirable, immediately recall. I have to trust the party attachments of the man for a security that he will not abuse such power. If then he is destitute of moral integrity, and these party attachments are, at length, loosened by his belief that his harvest of political powers, or wealth will be more abundant on the other side of "the fence," he is clothed with the power of trampling down the very principles to the support of which I contributed in his election.

Principles and Men, is, therefore, a better motto. If any man is worthy, morally, intellectually and politically worthy, of the trust, let him be chosen to it. If not, "he is joined to his idols, let him alone."

For these reasons, we consider Henry Clay one of the most unsuitable candidates for any important office. He is, in so far as it appears, an unrepentant duelist. This single fact consigns his character to infamy, in the view of any man who believes murder in the highest degree, to be a sin. It shows him to be utterly untrustworthy. We cannot consent to the election of such a man to any office of trust, without desecrating our elective franchise.

He is, likewise, an avowed Brandy Drinker, and swears that "Brandy is good." Let those who will, give their votes, or use their pen or their voice, to elevate such a man to office: for us, we will never so dishonor the birthright of a FREEMAN and a CHRISTIAN.

A NUT SHELL, BUT FULL OF MEAT.

"The liberty of the Press is a mockery, if the truth may not be told of every man's occupation. We be to that community, where the laws are such, that while the real criminal can often hide behind them, the exposure of his evil practices shall be placed at the mercy of unprincipled men."—Cheever's Defence.

ELDER C. F. FREY.

The last New-York Baptist Register contains a letter from this converted Jew, who has been for a quarter of a century a preacher in the United States. He is now in London, and writes to the publishers, under date—May 15, 1838. We take the following extract:—

"Knowing something of the opposition I have met with in my former attempts to form societies, you may perhaps be surprised at my present attempt; but I assure you, dear brother, I have never repented of my former efforts, for God has blessed them beyond my expectations. The London Society for promoting Christianity among the Jews held its anniversary meeting last week, and you would have been greatly pleased to have witnessed it. The largest room in London, Exeter Hall, was crowded, the report most interesting, and its annual income near £50,000. This Society is one of my children, and although it has become Episcopalian, yet I love it for the good it has done; but much more might have been done if employment could be promised to the inquiring Jews. I am therefore the more anxious to get the proposed society formed before I return. Sir Thomas Baring has promised to afford me both his pecuniary and personal assistance.

As I have many sincere friends in America who will be glad to hear that I am in the land of the living, and still engaged in the best of causes, you will probably introduce a few lines into your valuable paper respecting my proceedings. If my life be spared I hope to be in New-York about this time—twelve-month. This evening I go to Germany, to Hamburg, Berlin, &c., for one month, and on my return I shall commence a preaching tour to the north, toward Scotland."

LYNN. It is with pleasure we learn that the business in Lynn is rapidly reviving.

VICTORIA.

We insert the following account, very much abbreviated, however by us, of the splendid ceremonial of this young lady's coronation, because, as an item of political news it cannot be regarded with indifference. We, certainly, pray for the happiest reign to Queen Victoria, *begot* as we are to republicanism. The ascension of this amiable person to the throne of the noble Kingdom in the world, is an event so much in contrast with the events which, in thick succession agitated the nations of Europe from the usurpation of the despot of France to his dethronement and disgrace, that it is difficult to believe that a much longer period has not intervened. These great changes indicate the approach of the day of Immanuel's universal reign.

Although we are not accustomed to attach quite so much importance to the fact that the highly elevated among men are avowed believers and ostensible friends of Christianity, as some of our contemporaries, perhaps, we yet deem the suggestion timely, that the youthful Queen of Great Britain be made a subject of prayer. We have experienced that wicked rulers are a scourge, and while we beseech the Father of lights to give holy men to rule over our own country, it becomes us to petition him to bestow a like blessing upon every other nation and to irradiate every throne and chair of state with his own benignant glory.

In the course of the night a detachment of the artillery from Woolwich had taken up their station in that part of St. James's Park immediately behind Marlborough house, the residence of the Queen Dowager. About 7 o'clock the outer line of the footpaths up Constitution hill were taken possession of by the 20th regiment of foot and police. Shortly after the interstices between these official persons were filled up by a detachment of the Life Guards. The line toward the arch was made out of a portion of the Rifle Brigade. But so quiet, so peaceable, and so appropriately correct was the demeanor of the anxious spectators, that the presence of these authorities might have been safely dispensed with.

The monotony which at all times attends the waiting for the commencement of the set out of a procession, was yesterday but little relieved by casual occurrences. All was good humor, and it was evident, that so firm was the general resolve to be pleased, and to abstain from acrimonious conflict, that a total abandonment of the procession would alone have induced the slightest deviation therefrom.

It should be here mentioned that the whole of the eastern and northern sides of St. George's Hospital, as well as the fronts of the roofs of the houses at the upper end of Grosvenor place, presented one mass of galleries, the majority of their occupants being members of the fair sex.

The roof of the palace itself, too, was thickly studded with spectators. Soon after half past 9 detachments of the Blues and the Life Guards, accompanied with their respective bands, arrived opposite the entrance gate of the palace, and their appearance was quickly followed by that of 12 of her Majesty's dress carriages together with the state coach. The carriages of her Royal Highnesses the Duchess of Kent, with those of their Royal Highnesses the Duke of Cambridge, Duchess of Gloucester, and the Duke of Sussex next reached the Royal residence in rapid succession. The whole of these vehicles drove into the court-yard.

The procession began to form on the Mall of St. James Park at about nine in the morning. At ten precisely the guns announced the starting of the procession, and her Majesty emerged in her state carriage amid enthusiastic cheering. The procession moved in the following order.

Trumpeters.
A Squadron of Life Guards.
Carriages of Foreign resident Ambassadors and Ministers.

Carriages of Foreign Ambassadors and Ministers extraordinary.
Mounted Band of a regiment of the Household Brigade.

Detachment of Life Guards.
Carriages of Branches of the Royal Family.

Mounted Band of a regiment of the Household Brigade.
The Queen's Bargemaster.

The Queen's forty eight Watermen.
Her Majesty's twelve carriages, each drawn by six horses, containing Lords in Waiting, Bed Chamber Ladies, Maids of Honor, Grooms in Waiting, Bedchamber Women &c. &c.

The Lord Chamberlain,
The Lord Steward,
Squadron of Life Guards,
Military Staff and Aid de Camp, Quarter Master General and Deputy Adjutant and Deputy, Esquiers, Huntsmen, Yeomen &c. Six of her Majesty's horses, each led by two grooms,

One hundred Yeomen of the Guard, four and four.

The State Coach, conveying the Queen, drawn by eight cream colored horses, attended by a Yeoman of the Guard at each wheel, and two footmen at each door—the Gold Stick, Viscount Chamberlain, the Captain of the Yeomen of the Guard, attended by two Grooms.

The Minister of the Robes, the Master of the Horse, and Captain General of the Royal Archers.

A squadron of Life Guards.

The various members of the royal family were loudly greeted as they passed in succession, and when the youthful Queen appeared the loudest plaudits rent the air. Not a male head remained covered, and loud were most of the assembled multitude in their wishes for her majesty's continued enjoyment of good health.

THE HOUSE OF COMMONS.

About 7 o'clock the House of Commons assembled, and soon afterward the members

began to throng its benches, some dressed in court dress, many in naval and military uniforms, with orders, and a large number wearing Windsor uniforms. Shortly before 9 o'clock, most of her Majesty's ministers, and the leaders of the opposition, took their places. At this hour the body of the house and the galleries were filled with members, and presented a truly striking appearance. Scarcely any thing could be conceived more splendid, as a coup d'oeil, than the appearance of the house, when, on the entrance of the Speaker, who took the chair at 9 o'clock, all the members rose to receive him. Prayers having been read, the Speaker informed the house, that in order to secure perfect fairness in the allotment of the seats of the Abbey reserved for the Commons, the counties would be balloted for, and requested that the members for each county, and for each borough situated within the county, should, on the name of the county being called, leave the house and proceed to the Abbey. The balloting then commenced, and having been completed the house at 10 o'clock was nearly empty.

THE WESTERN ENTRANCE OF THE ABBEY.
The area of St. Margaret's Churchyard, facing the northern and abutting the western entrance to the Abbey, the Westminster Guildhall, and the Westminster Hospital, on the opposite side, were covered with galleries and balconies. The seats were let at various prices, according to the excellence of situation, some being so low as 10s., others charged as high as two guineas.

As the hour of 10 o'clock approached, the eagerness of parties to procure access to the western door was redoubled; but owing to the skillfulness of the drivers, and the excellent precautions taken for preserving order, no accident took place, although the area in front of the western entrance was very much narrowed by the occupation of a large portion of it by bodies of the horse and foot guards. Among the Peers who arrived early was the Duke of Wellington. He was instantly recognised, and was received with honest and well earned approbation. A little before 10 o'clock the Lord Chancellor appeared in his state carriage, bearing the seals. He was accompanied by his secretary and mace-bearer, but he passed unnoticed, except that some individuals near us declared that he was the Lord Mayor.

Precisely at 10 o'clock, a discharge of 24 pieces of artillery announced that the grand procession had moved from Buckingham Palace; and shortly before 11, the sound of the trumpet, and the appearance of a squadron of Life Guards, announced that the grand pageant approached. Great excitement now prevailed, shouts were heard on all sides, which it is but justice to say, were responded to with a degree of good sense, good nature and good feeling, which we have rarely observed in large assemblies. As the procession moved on, it appeared more and more to delight the spectators.—They were greatly taken with the equipages of the foreign ambassadors, though some of them are more remarkable for gaudiness than simple beauty. With the exception of Marshal Soult, they did not personally notice any of the ambassadors. But with, we think, very good taste, they loudly cheered that venerable warrior. The Duchess of Kent, the Duke and Duchess of Cambridge, the Duchess of Gloucester, and the Duke of Sussex, were each severally cheered with great animation on their appearance.

The Queen, to whom all eyes, and, we may add, hearts, were turned, at length appeared, attended by the Duchess of Sutherland, (Mistress of the Robes,) and the Earl of Albemarle, (Master of the Horse.)—When we say that no Sovereign could wish for, nor hope for a more enthusiastic greeting from her subjects, it is needless to add, that it was heartfelt and enthusiastic. Her Majesty bowed repeatedly. The deepest satisfaction was manifest, not only by her courteous action, but by the kindly expression of her animated features. Having entered the Abbey at 11 1/2 o'clock, the solemn and sacred ceremony was proceeded with. At half past 1 precisely a discharge of 41 guns announced that the crown had been placed on the brows of Queen Victoria, and a general shout of 'God save the Queen!' followed, which lasted for several minutes. The august ceremony was concluded at 35 minutes after 3, which was clearly indicated to those who were outside of the Abbey by the joyous shouts which burst forth from the assembled nobility and gentry within its sacred confines.

THE PUTTING ON THE CROWN.
The Archbishop, standing before the altar, then took the crown into his hands, and laying it again before him upon the altar, said:—

"O God, who crownest thy faithful servants with mercy and loving kindness, look down upon this thy servant Victoria, our Queen, who now in lowly devotion boweth her head to thy divine majesty [here the Queen bowed her head]; and as thou dost this day set a crown of pure gold on her head, so enrich her royal heart with all princely virtues, which may adorn the station wherein thou hast placed her, through Jesus Christ, our Lord, to whom be honor and glory for ever and ever—Amen."

The Queen sat in King Edward's chair, the Archbishop, assisted by the same archbishops and bishops as before, left the altar; the Dean of Westminster brought the Crown, and the Archbishop taking it of him, reverentially placed it upon the Queen's head.

Immediately Her Majesty was crowned the peers and peeresses put on their coronets, bishops their caps, and kings-of-arms their crowns.

The effect was magnificent in the extreme. The shouts which followed this part of the ceremony were really tumultuous, and all but made 'the vaulted roof reecho.' A signal being given the instant the Crown was placed on the Queen's head, the great guns at the Tower fired, a royal salute, which gave an additional but somewhat startling solemnity to the occasion.

The acclamation ceasing, the Archbishop said:—
Be strong and of good courage; observe the commandments of God, and walk in his holy ways, fight the good fight of faith, and lay hold on eternal life that in this world you may be crowned with success and honor, and when you have finished your course,

receive a crown of righteousness, which God, the righteous judge, shall give you in that day. Amen.
The Anthem followed.

THE PRESENTING OF THE HOLY BIBLE.
The Dean of Westminster then took the Holy Bible, which was carried in the procession, from off the altar, and delivered it to the Archbishop, who with the Archbishops and Bishops as before going along with him, presented it to the Queen.

The Queen delivered back the Bible to the Archbishop, who gave it to the Dean of Westminster, to be reverently placed again upon the holy altar, the Archbishops and Bishops who had assisted returning to their seats.

THE BENEDICTION AND TE DEUM.
And now the Queen having been thus appointed and crowned, and having received all the ensigns of royalty, the Archbishop solemnly blessed her Majesty; all the Bishops, with the rest of the peers, following every part of the benediction with a loud and hearty amen.

The choir then began to sing the Te Deum, and the Queen went to the chair on which her Majesty first sat, on the east side of the throne, the two bishops her supporters, the great officers and other peers attending her, every one in his place, the two swords being carried before her, and there 'reposed herself.'

A gleam of sunshine which now broke through the south great rose window, lighted right on her Majesty's crown, which sparkled like a galaxy, and lent a still more dazzling brilliancy to the scene.

THE INTRONIZATION.
The Te Deum being ended, the Queen ascended the theatre and was lifted up into her throne by the Archbishop and Bishops, and other persons of the kingdom, and being intronized, or placed therein, all the great officers, those who bore the swords and sceptres, and the rest of the nobles, stood round about the steps of the throne, and the Archbishop, standing before the Queen, said:—

Stand firm and hold fast from henceforth the seat and state of royal imperial dignity, which is this day delivered unto you in the name, and by the authority of Almighty God, and by the hands of us the bishops and servants of God, though unworthy; and as you see us to approach nearer to God's altar, so vouchsafe the more graciously to continue to us your royal favor and protection. And the Lord God Almighty, whose ministers we are, and the stewards of his mysteries, establish your throne in righteousness, that it may stand fast forevermore, like as the Sun before him, and as the faithful Witness in heaven.—Amen.

THE EXHORTATION.
The Exhortation being ended, all the Peers did their homage publicly and solemnly to the Queen upon the theatre.
Lord Rolle (we believe) in attempting to ascend the theatre to greet Her Majesty, stumbled, and fell back from the second step to the floor. He was immediately raised, and supported by two noble lords in the area. The Queen seemed to view the occurrence with emotion, and on the noble baron's again presenting himself, Her Majesty rose from the throne of state and, advancing several paces, took the noble lord by the hand, which was a fresh signal for renewed and most hearty acclamations.

While the peers were thus doing their homage, the medals were thrown about. This part of the ceremony produced something approaching to disorder in several parts of the cathedral.
During the performance of the homage the Queen delivered the sceptre with the cross to be held by the Duke of Norfolk; the other sceptre and rod with the dove was borne by the Duke of Richmond, who had carried it in the procession; and the choir sung the

ANTHEM.
When the homage was ended, the drums beat the trumpets sounded, and all the people shouted.—
God save Queen Victoria.
Long live Queen Victoria.
May the Queen live forever.

The solemnity of the coronation being thus ended, the Archbishop left the Queen in her throne, and went down to the altar.
The Queen descending from her throne, attended by her supporters, and assisted by the Lord Great Chamberlain, the sword of state being carried before her, proceeded to the steps of the altar, where, taking off the crown, and delivering it to the Lord Great Chamberlain to hold she knelt down.

The Queen then offered bread and wine, the Archbishop first saying the prayer:—
Then the Queen kneeling, as before, made her second oblation, a purse of pure gold which the Treasurer of the Household delivered to the Lord Great Chamberlain, and he to her Majesty. And the Archbishop coming to her, received it into the basin, and placed it upon the altar.

Then the Queen went to her chair on the south side of the altar, and kneeling down at her falstool, the Archbishop said:—
Let us pray for the whole state of Christ's church militant here on earth.
Then followed the prayer, the exhortation, the general confession, the absolution, the prayer of address, the prayer of consecration, and finally the anthem.

A WORKING MAN.—Louis Philippe, King of France, besides governing a nation of 30,000,000 of people, is an agriculturalist, an iron founder, a wood merchant, a householder, a rent owner, a banker and a speculator in the funds, and is said to be the richest man in the world. In years long past, he kept school in the United States.

Working men, are the most capable of any for all kinds of business and government. Their own experience educates them more in true knowledge, than it is possible for any one to be instructed from books. They have a sympathy with the multitude who work. They know what laws are beneficial for the community, as a whole. The science of government is not an obscure, gnarled science. Its simplicity is its nobleness, and its benevolence is its beauty. Hence a man with a clear understanding, and a good heart, is just the man above others, to rule.

The venerable Washington was not a man of great scientific attainments, but his administration was almost like that of providence. It is the plainness and benevolence of his maxims of Jurisprudence, that make them of value, and not their intricacy. All of his greatness grew out of his moral character, his piety.—Zion's Ad.

From Zion's Watchman. NEW HAMPSHIRE CONFERENCE TRUE TO HER PRINCIPLES.

At an adjourned meeting of the [Preachers'] "Wesleyan Anti-Slavery Society, in the bounds of the N. H. Conference," held in Danville, Vt. July 9th, 1838, the following resolutions were passed unanimously—sixty-two preachers present signed them, and the others have since appended their names, making in all one hundred and five, nearly all of whom are members of the Conference. This Conference is sound to the core on the great question. The preachers as a body in this Conference will not suffer, by a comparison, for respectability and talent, with New York, or any other Conference that I have attended.

GEO. STORRS.
Resolved, That though we are for peace with all men, provided we can have it on proper principles, yet we are fully of the opinion, that the articles of pacification, or 'common ground,' as they have been called, which have been before the N. E. and Maine Conferences, will be productive of contentment rather than peace.

Resolved, that in our opinion, the abolition brethren who have signed those articles, have sacrificed, in a great degree both their principles and measures.

Resolved, That we reject the 'common ground' document as defective in principle—and as likely to produce discord instead of peace.

Resolved, That we recommend to all Methodist abolitionists throughout the country, both in the ministry and membership, to live in peace with all their opponents as far as possible but to have nothing to do with the above mentioned compromise.

Resolved, That we append our names to the foregoing resolutions: and that the Editors of the Zion's Watchman, Zion's Herald, and the Maine Wesleyan Journal be respectfully requested to publish them in their respective papers.

The New York Baptist Association at its forty-eighth (last) anniversary, passed the following resolutions:—
Whereas, this association regard the making and vending of ardent spirits, and its use as a drink, as being dangerous to the civil and religious institutions of our country, to the Peace and happiness of individuals, families, and churches, and to the eternal interests of men, therefore,

Resolved, that patriotism, philanthropy, and religion, imperiously require that all men should unite, and, by the practice of total abstinence, banish the evil from our land; and that those who are engaged in the unholy traffic of making or vending it, should immediately cease from it, and no longer presume upon the forbearance of God.

Resolved, that we recommend the churches of this association, to take into prayerful consideration the subject of slavery, and its effects on the church and world, in order that they may learn their duty on this important subject, and act as the friends of civil and religious liberty.

Hudson River Baptist Association.
This Association, which is the largest in the State of New York, numbering 6,000 communicants, 43 churches, 40 ordained ministers, and 14 licentiates, held its twenty third anniversary on the 19th, 20th and 21st of June. Rev. S. H. Cone, officiated as moderator—J. West, clerk. There have been added, by baptism, 771—by letter, 324. Rev. H. Magoon, from Boston, addressed the meeting on foreign missions. The committee on the New York State Convention, say that the American Baptist Home Mission is an efficient ally to them. The Baptist General Tract society claimed particular attention, and we are glad to perceive that they recommended the establishment of depositories in the large towns and cities, and the organization of auxiliary societies in the churches. They hope that the Society will give a wide circulation to *Penny, the Baptist Manual and Wilson.*

THE INSTITUTE OF INSTRUCTION.—The American Institute of Instruction will hold their annual meeting at Lowell. Their session will commence on Thursday, the 23d of the present month, and will continue until the following Tuesday.—During the session a course of lectures will be delivered, on subjects connected with education, in addition to the discussions which will take place by members of the Association. On the day before the close of the session of the Institute, a meeting of the Middlesex Common School Convention, will be held at Lowell, when an address will be delivered by the Secretary of the Board of Education of the Commonwealth, and statements will be made by delegates from different parts of the Country, of the condition of the Schools.

ANECDOTE OF GEORGE III.
In one of the King's excursions, during the hay harvest of 1795, in Weymouth, he passed a field where only one woman was at work. His Majesty asked where were his companions? The woman answered they had gone to see the King. And why did you not go with them? rejoined his Majesty. 'Why,' replied the woman, the fools that are gone to town will lose a day's work by it, and that is more than I can afford to do. I have five children to work for, &c. 'Well then said his Majesty, putting some money into her hand, 'you may tell your companions who are gone to see the King, that the King came to see you.'

THE PRESBYTERIAN CHURCH.—Our readers will recollect that a controversy has been for some time between two divisions of the Presbyterian Church, and that at the last General Assembly of the Church in Philadelphia, an open rupture took place, about one half of the body leaving? A case involving the legalities of the proceeding, we believe, in reference to the rights of property came up not long since in the Supreme Court of Pennsylvania, and the Court have decided that they have jurisdiction in the case. The trial will come on in November next.

Hydrophobia.—A child of Mr. F. Underhill, of New York, died of Hydrophobia, last week.—The child was bit by a dog about three weeks ago while playing in the hall of the house. Every precaution was taken, the wound healed, and the child appeared well until the 2d inst. when the disease manifested itself, and before the elapse of four hours the little sufferer was a corpse.

Let us here give the reader a word of advice.—Never heal any wound from the bite of a dog, mad or got; keep it open three months—it is the healing of the wound that concentrates and confines the poison.—lb.

Lord Brougham has presented a petition from 45,000 Baptists, against the punishment of death for murder.

LOOK OUT FOR COUNTERFEIT NOTES.—A new batch of Counterfeits have just been put in circulation of the denomination of \$10 on the State Bank, Boston, Perkins' Plate, they are tolerably well executed, the signatures very pale.

In England, Friend Gurney, notice of whose meeting this evening is given in this paper, has been reputed an Abolitionist, and we hope, that in America, he will be true to his profession, and not sacrifice his reputation by following the example of Cox and Haly.

SILVER CHANGE.—The Washington Globe says: "We have been under the belief, and have so expressed ourselves, that the bill to authorize the North Carolina and Georgia branch mints to coin silver change, had passed the house of representatives, and had become a law of the land; but we find this to be a mistake. The bill was not acted on in the house of representatives, but was one of the many which remained untouched in the mass of unfinished business."

The new meeting house, recently erected by the Baptist church and society in Alton, Me. was publicly opened on the 12th inst. for the worship of God, by appropriate religious exercises.

The steamer John W. Richmond, which has been for some time past undergoing some alterations in New York, being coppered, &c., we learn is so nearly completed as to be expected to renew her trips next Monday.

BRIGHTON MARKET, Monday, Aug. 6.
At Market, 310 Beef Cattle, 25 Cows and Calves, 3520 Sheep and 300 Swine.
About 30 Beef Cattle remain unsold.
PRICES, Beef Cattle. First quality at \$7.50; second quality, \$7 to 7.25 a third, \$6.50.
Cows and Calves were noticed at \$3.30, 33, 38, 45, 58.

Sheep. Dull. We noticed sales at \$1.50, 1.75, 1.87 and 2.00, and one lot at \$2.82.
Swine. About as last week.—Boston Daily Ad.

INFORMATION WANTED.

John McGrath, an Irishman, wishes to obtain information with respect to his brother, PATRICK McGRATH, who left Boston about the first of July last, where he had lived about three years with Mr. A. E. Andrews in Beacon Street, and has not since been heard of. The man is about 22 years of age. If any person is in possession of the desired information he will greatly oblige a brother by communicating it to Mr. L. B. Bevin, contractor on the Worcester and Norwich railroad, 8 miles from Worcester, or to the office of the Christian Reformer. It is thought that he came to Worcester from Boston.

MEETINGS OF BAPTIST ASSOCIATIONS IN MASSACHUSETTS.

Worcester, at Worcester, Aug. 16 and 17.
Sturbridge, at Southbridge, Aug. 29 and 30.
Westfield, at West Springfield, Sept. 5 and 6.
Franklin, at Rowe, Sept. 12 and 13.
Warren, at Newburyport, R. I. Sept. 12 and 13.
Boston, at Cambridgeport, Sept. 19 and 20.
Salem, at Beverly, Sept. 26 and 27.
Wendell, at Shutesbury, Sept. 26 and 27.
Old Colony, at Plymouth, Oct. 3 and 4.
Berkshire, at Pittsfield, Oct. 10 and 11.
Taunton, at New Bedford, Oct. 17 and 18.

NOTICE.

JOSEPH JOHN GURNEY, a minister of the Society of Friends, from England, is expected to hold a Religious Meeting *This Evening*, at 6 o'clock, in the Central Meeting House in this town. Aug. 10.

WORCESTER BAPTIST ASSOCIATION.

The 19th Anniversary of the Worcester Association will be held with the church in Worcester, on Thursday, the 15th inst.—sermon by B. J. T. Massey—Dr. J. R. Bonner his alternate. MOSES HARRINGTON, Sec'y. Loomister, Aug. 1, 1838.

MARRIED.

In Boston, Aug. 1, by Rev. Mr. Watson, Rev. Francis Wayland, President of Brown University, to Mrs. Hepsy Sage.

In Cambridgeport, Mr. Stephen G. Hadden, of the firm of How & Hadden of Concord, to Miss Elizabeth Dennis.

In Hooksett, N. H. Mr. Joseph C. Smith of Canaan, aged 89, to Mrs. Sarah King, aged 88. Her oldest son, by a former marriage, was present at the wedding, aged 63. The grand children and great grand children were also present. Two of the great grand children performed the honors of the wedding as bride's man and maid.

In Brighton, Mr. Stephen K. Rodney to Miss Sarah Alfred.

DIED.

In this town, Aug. 2, Miss Elizabeth A. Coes, aged 21; 4th, Mr. Almond Partridge, aged 34.

In Northboro', July 24, Miss Elizabeth R. Chapin, formerly of this town, aged 20.

In Leicester, July 30, John D., son of Daniel Kent, aged 4 years.

In Paxton, July 17, of consumption, Abigail Louthie, aged 56.

In Sterling, July 30, Mrs. Hannah, wife of Mr. James P. Patten, aged 50.

In Westminster, July 24, Maj. Anna Bacon, aged 67.

In Rutland, Charles Carrol, son of Mr. Amos Rogers, aged 2 years.

In Philadelphia, July 30, Miss Mary P. Fuller, only daughter of Rufus P. and Mary Fuller, aged 17 years.

In Hubbardston, Aug. 7, Alfred, son of Rev. Samuel Gay, aged 17.

In Barre, July 23, Miss Polly Newton, aged 27.

In North Brookfield, July 23, Walter Walker, son of the late Dea. Walter Walker, aged 37.

In Royalston, July 29, Mr. Jonathan Pierce, aged 72.

In Mendon, on the 28th ult., Sarah, wife of Josiah Shove, a member of the Society of Friends aged 83; 29th, Mrs. Amey, wife of Mr. Elijah Taft, aged 37; 21st, of typhus fever, Miss Amey Boyden, aged 30.

In Boston, July 11, Mr. William Eaton of Fitchburg, a revolutionary soldier, aged 84.

YOUNG LADIES' SCHOOL, WEST BOYLSTON.

THE Fall Term of this school under the instruction of Miss E. E. Farnsworth, will commence on Monday, the third of September next. Instruction will be given in all the branches commonly taught in our High schools, including Latin and French.
TERMS. \$3.00 per Quarter.
Misses under 12, \$1.50 do.
Board can be had in good families on the most reasonable terms.
West Boylston, Aug. 1, 1838.

ANTI-SLAVERY BOOKS.

THOMAS AND KIMBALL'S JOURNAL of a six months tour in the West Indies. Both editions.
NARRATIVE OF JAMES WILLIAMS, an American Slave. Both editions.
Together with a variety of Anti-Slavery publications, for sale by
THOS. J. BAKER, Periodical Agent, 3 doors south of the U. S. Hotel, Worcester. July 27, 1838.

POETRY.

THUNDER.

"Fear of thunder," says the Kennebec Gazette, "is sometimes an infirmity very difficult to subdue. A young lady who was much disturbed by it, found great comfort in the following lines which she committed to memory, and always repeated to herself during violent storms."

Hear'st thou the awful thunders roll?
Seest thou the lightning fly?
Does the dark storm appal thy soul?
Remember! God is nigh!
Ah! fear not then the dread alarm—
His ever watchful eye
Will keep thee ever safe from harm—
Remember! God is nigh!
Cheerless has been my chequer'd day;
I've known no azure sky;
This hope alone my stay—
I know that God is nigh!

From the Ladies' Repository.
THE VOICE OF GOD.

What called me forth from dust?
What bade my blood
Throughout my veins thus wildly flow?
What bade me live, and it was so?
The voice of God!
What, even from my youth,
Where'er I've trod,
Has warned dread danger from my way,
And called me back when I would stray?
The voice of God!
What, when affliction reared
Its weighty rod,
And I stood trembling in tears,
Fell most melodious on my ears?
The voice of God!
What, when I moldering lie
Beneath the sod,
Shall bid the tomb resign its trust,
And rouse again my sleeping dust?
The voice of God!
Then ever let me heed,
At home, abroad,
Where'er my earthly lot is cast,
While duty calls, and life flows fast,
The voice of God!

D. J. MANDELL.

FREEDOM.

From the Christian Secretary.

Mr. Editor.—The following preamble and resolution were introduced into the late Convention at New London, and as some who were in favor of them doubted the expediency of acting upon them in the capacity of a Convention, that body adjourned that an opportunity might be afforded for taking an expression of opinion upon them in an assembly of citizens. The Rev. F. Darrow was called to the chair, and H. Wooster appointed Secretary.

Upon motion the preamble and resolution were adopted.

Whereas the system of American slavery is a violation of the rights of man, inasmuch as by the relation itself (as constituted and defined by slave law) the victim is refused to be reckoned among sentient beings and as a mere chattel is turned over to the personal and irresponsible despotism of the owner, and whereas licentiousness—the sundering of the ties of consanguinity—the brutal infliction of punishment—the withholding of instruction—the light of the gospel—the enshrouding of the mind in moral darkness—and the degradation and the destruction of the immortal soul, are but the legitimate results of the relation itself—and

Whereas this relation is tolerated to a great extent in the Christian church, and while whatever personal kindness Christian masters may exercise towards their slaves—yet by the maintenance of the relation itself, they are nourishing the root from which grow the evils which cluster around this dreadful system—therefore

Resolved, That as we feel for suffering humanity—as we value the souls of men—as we hate sin in its most odious and destructive form—as we desire the purity of the church of our Lord Jesus Christ—as we feel our hearts drawn out to the perishing heathen in every clime, as we desire the missionary character of the church to be free from reproach—and as we desire the smiles of Him whose favor is life, and whose frown is blasting to the brightest prospect of any enterprise, we would entreat, earnestly and affectionately, our brethren who are personally holding slaves to purify themselves from this evil, and those churches of Christ in which this unholy merchandise is found, to put away this evil from among them, and also we entreat them to be assured that we thus remonstrate in the spirit of christian love, and in obedience to the command, "suffer not sin upon thy brother."

Resolved, That the Secretary request the insertion of the above preamble and resolution in the Christian Secretary.

H. WOOSTER, Sec'y.

Deep River, June 16, 1838.

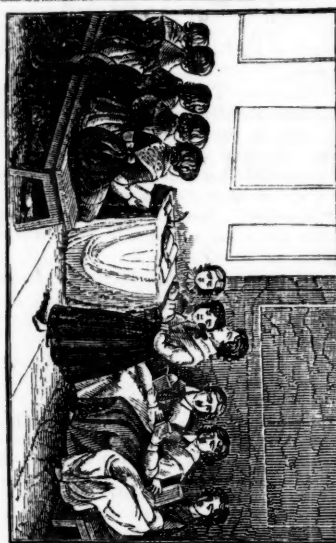
A correspondent of the same paper says: "A preamble and resolution were then introduced, condemning slavery as a moral evil, and appealing to our Southern brethren as to the duty of ridding themselves of it by all christian means. A friendly and animated discussion then ensued, in which were elicited a few sparks of fire, but which were not sufficient to set us in a blaze. It was upon the whole deemed best not to act on the subject, as a Convention, but to adjourn for a few moments, and decide the matter simply as a company of citizens and christians. This was accordingly done, and the preamble and resolutions were passed by an almost unanimous vote. The Convention then resumed its business, and after attending to some matters of smaller importance, adjourned to meet in the city of New Haven, on the second Tuesday in June, 1839."

WHAT IMMEDIATE EMANCIPATION IS.—Here we have been and are yet often strangely misrepresented. Our doctrine as to the duty and safety of immediate emancipation, is not only confounded with our expectations as to the time when emancipation will take place. "These fellows," say our wise and self-satisfied adversaries, "profess that they will abolish slavery immediately—they have been these half-dozen years about it—and what have they done?" Whether we

have done much or little, we have made no such professions. We have said to the slaveholders, Justice and mercy, and even your own dear expediency demand that you should free your slaves now—this moment; that you should relinquish your claim to them as property in the tracks where you stand and with the immediatism of all instant resolution, and that you should make your legal tenure correspond with that resolution as soon as possible. This is immediate emancipation. We promise not its execution. We profess no direct power. What we undertake to do is, now and evermore, to whisper in the ear of the slaveholder, the now! now! now!!!—and to call up and concentrate the voices of our fellow men, we care not for their latitude or longitude,—to join the chorus:—and if the slaveholders will hold on long enough, we promise them a concert of millions—and the tune of immediate emancipation—NOW! NOW! NOW!!! shall come down upon their ears as if Niagara had stretched her foam and thunder from one end of Mason and Dixon's line to the other.

Human Rights.

CHILD'S DEPARTMENT.



THE JUVENILE MEETING.

Extracted from the Memoir of Harriet Dow, of Newport, N. H. written by Rev. Baron Stow.

One time I well recollect, while a number of young children of about her age, called to make her an afternoon visit, she told them she could not play and frolic with them as in times past.

"Once," said she, "I thought I enjoyed myself in your company. We used to play together. But I do not love such things now. We can have no happiness together this afternoon, unless you will agree to have a meeting."

To this they readily consented; and as no one was pious but herself, she had all the duties to perform. She read a portion of Scripture and then conversed with them about dying, and about sin, and Christ, and repentance and eternity. Then she prayed with them, beseeching the Lord to bless that privilege to every soul present, and to prepare them all for death and judgment.

That was a very profitable meeting. Miss B. who was one of the company, from that time became serious, and the Lord in mercy blest little Harriet's conversation and prayer to the conversion of her soul. She became a truly devoted Christian.

Harriet was often fearful of herself. She feared she should lose her relish for religion, and depart from the feet of her Saviour, and sink back into a state of stupid coldness, and indulge in the follies of the world. Hence she would often request Christians to pray for her, that she might be kept from thus grieving the Holy Spirit, and wounding that precious cause which she so tenderly loved.

About this time her oldest sister became more decidedly serious, and expressed some hope that her sins were forgiven. This fact gave Harriet great joy.

"Now, sister," said she, "we will always walk together, and be happy, and do all the good we can. But we must not be too positive of our hope, for we may be deceived. Let us pray for each other, and try to live in the faith."

Every instance of hopeful conversion in town, of which she heard, was a new source of joy and gave new occasion for gratitude to God.

It was not many weeks after the great change in her feelings and views, when she began to express a wish to enjoy communion with Christians at the Lord's table, and there celebrate her love to Him who had so freely shed his blood for the life of her soul.

There were two churches in town, a Congregationalist and a Baptist. Her parents had always attended public worship with the former, and that was the one with which she wished to unite. She would often speak of the union that prevailed among the members, as one of the most beautiful sights on earth, and then express her anxiety to enjoy it with them.

When asked why she wished to join the church, she answered—"There are only two classes of people in this world. The righteous are by themselves, and so are the wicked. I wish to live and die with the righteous."

"Do you think," said her mother, "that you are fit?"

"I trust," said she, modestly, "that the Lord has changed my heart, and that I have repented of my sins, and believed in Jesus, and that I am washed in his blood. Is any thing more necessary?"

She was then asked if she thought the church would receive so young a person?

Her reply was—"When Christ invites me to come, can any disciple turn me away? Christ has said all things are ready, and if he is ready to receive me, why should not the church be ready?"

MILK SICKNESS.—The Governor of Kentucky has offered a premium of \$1000 for the discovery of the origin of the disease bearing the above cognomen, in that State, represented to be as malignant as the cholera—having already destroyed hundreds. It has appeared also in Indiana and Ohio.

MISCELLANY.

From the Journal of Commerce.

NEW SYSTEM OF EDUCATION.
Messrs. Editors.—In numerous instances, I have known children, literally, to learn themselves to read. Their learning must of course have been a pleasure to them, and but little trouble to their parents, or teachers. It may be so with every child. I have also known some instances of children going to school two years, before they learned the alphabet. In such instances, children most commonly possess superior talents. Their minds are too active and too sensible, to submit to the exercise of repeating over, like so many parrots, the names of certain characters, to them without meaning and without sense.

I have also known numerous individuals who become good writers or penmen, without using a sheet of paper for the purpose of learning to write. So it may be in any case. So it always is, with the pupils of schools for deaf mutes.

It is also well known, that some of the best writers in the English language never learnt a definition or a rule from a grammar. The only instances in which I have ever found any difficulty with children in comprehending the offices of words, or the parts of speech, as they are called, or in constructing sentences correctly, was with them who had spent a long time, in several cases two or three years, committing lessons from grammars, in parsing and in correcting false syntax.

I have seen many cases, very many, of children who have studied grammar for two or three years making mistakes in determining the parts of speech, which they ought not, and need not have made, after one hour's instruction. The fact is, though it is painful to reflect upon it, but the fact is, that the principal result of the study of grammar in a very large portion of schools in our country, is to close the minds of children against knowing any thing on the subject. They are scarcely able to construct the simple sentence correctly, they make as many and as bad mistakes in conversation, as children who never heard of a grammar, and the most that they retain on the subject is that grammar is something which they hated very much at school.

Nearly every teacher has observed in children, who seldom make a mistake in a spelling lesson from a book, perhaps in one who was always at the head of his class in spelling, numerous and gross mistakes, when they attempted to use their spelling in written sentences. It is also a well known fact, that in many schools for deaf mutes, where the spelling book is seldom if ever used, and a spelling lesson never committed to memory, the pupils never make a mistake in orthography. It may be so, if the same plan is adopted in spelling, as is pursued in every other business under heaven, except school keeping—learn tools by their use: learn watch-making by making watches; shoe making by making shoes, not by reading about watches and shoes.

The art of sentence making, embracing its does, spelling, penmanship, grammar and rhetoric, in addition to a good supply, and a great variety of materials or ideas, is certainly more difficult, and must require more experience and skill than the art of making shoes or watches. And yet the plan adopted, to a very great extent, for acquiring this art, and for procuring the materials too, is to read about constructing sentences, rather the construction or structure of sentences or to study grammar—*parse*; which would seem to imply in the mind of many, a knowledge of all the arts and sciences. By the way, the best definition I have ever heard of parsing is the art of changing good sentences into bad sentences.

These are facts, Messrs. Editors, and I think they will not be denied or doubted by many, the defects of education, both in the subjects and mode of teachers, are radical. The system is rotten at the core.—The defect is, it has no soul, and until that is given it, the whole can be only a confused mass of dry bones, without muscles, veins, ligaments or joints.—When that is given, when motives and high motives of action, benevolent and christian motives, are placed before children to elicit effort, then, and not till then, will their physical or intellectual energies be called out, but both be rendered, in a measure at least, dormant.

In a few days, I will again ask your indulgence, in permitting me to present, through your columns, a few subjects and modes of teaching, which have been found by experience, both in this country and Europe, to produce results worthy of the human mind, and calculated to train up good citizens—true republicans and Christians.

In the mean time, as ever, I shall remain yours in high esteem. J. HOLBROOK

READERS.—Readers may be divided into four classes. The first may be compared to an hour-glass, their reading being as the sand; it runs in and it runs out, and leaves not a vestige behind. A second class resembles a sponge, which imbibes every thing, and returns it nearly in the same state, only a little drier. A third class is like a jelly-bag, which allows all that is pure, to pass away, and retains only the refuse and the dregs. The fourth class may be compared to the slave in the diamond mines in Golconda, who casting aside all that is worthless, preserves only the pure gem.—Colbridge.

LIFE PRESERVING VEST.—The Hartford Courant states that W. C. Pettibone, of that city, has invented a new article in the way of life preserve, which conveys the safety of the common preserver, and is free from its inconveniences. It is nothing more than a common vest, the breast and a portion of its back lined with India rubber, which, except when inflated, does not injure its appearance, and adds but a few ounces to its weight.

COUNTERFEIT BILLS.—Counterfeit \$10 bills on the Leicester Bank at Leicester, and on the Eagle Bank at Boston, have made their appearance in Boston. Bills of the Oxford Bank at Fryeburg, Me., a fraudulent institution, have been altered so as to appear as if they were of the Oxford Bank in this state, and are in circulation. Counterfeit \$2 bills of the Brattleboro' Vt. Bank are also abroad—the spurious notes purport to be issued by the Brattleboro' Bank—the true bills of the "Bank of Brattleboro'."

ENGLAND—THE CORONATION.

From the Worcester Palladium.

Victoria, a girl of 19, has been crowned Queen of the British Empire—"an empire," as is often the remark, "on which the sun never sets." The jewels in her crown, which cost £111,000, over half a million of dollars, are but an index of the gorgeous exhibition of wealth and splendor at the coronation; a splendor that loses its brightness when the beholder reflects at whose sacrifice it is maintained. The social system of the British empire is a sad perversion of the stern republicanism of nature. There, aristocracy has run riotously over nature's benevolent intentions. The law of entail and primogeniture has perverted all the fountains of wealth, and restraining it from the masses, has diverted it from the many into the laps of the few. Out of this perversion springs the splendid flummery with which the throne is supported; for the money of a gilded aristocracy is lavished without stint on every species of extravagance, and the throne must not be reached by a spirit of rivalry. And how is all the splendor of royalty, and the extravagance of a bloated aristocracy, sustained? By the overtasked sinews of a miserably compensated industry; by a toiling peasantry, half famished with want of the products of its labor that go to batten a class of the population no better than themselves; by operatives in manufactories, the one half of whose earnings are taken indirectly for the support of an anti-democratic and anti-christian form of government; by industry, plundered in every accessible mode, of a large portion of the proceeds of its honest labor.

England bears a proud name the world over: but she needs an entire revolution, that shall give to all her people that equality of rights and privileges to which the members of every civilized society are most justly entitled. It needs an infusion of the levelling spirit of that democratic freedom which christianity inculcates, that, by the abolition of the law of entail, shall break up those immense masses of wealth that have been accumulating for centuries, and diffuse it over the whole community, that every man may have a chance to acquire a portion, and that industry may have its reward.

The splendid extravagance of the crown and of the aristocracy of England may lull the disquiet of the people for a while; but, drawing as they do the life-blood of the mass of the inhabitants, a day of retribution will be long come, and fortunate will it be if it does not come in the shape of a revolution that shall make the ears of all after generations tingle at the recital of its tragic scenes. Laws cannot always stand that do such rank injustice to the rights of the people as do those of England. Look at the Bishop of London, who entertained the multitude in Westminster Abbey with a sermon on the day of the coronation. The laws of the realm give him a salary that would support a hundred missionaries of the gospel among the hundred millions of heathen in her Majesty's possessions in the East; or a hundred school-masters among the ignorant and degraded population of the Metropolis—of whose children, Mr. Wyse recently stated in the House of Commons, not one in twenty ever receives any education at all; but even that, bad as it is, is better than the manufacturing districts, where, as Mr. Wyse stated also, not one in thirty ever learn to read or write.

And what is the religious condition of the diocese of the prelate who preaches the coronation sermon, and luxuriates in his princely income? The same government that feeds him so extravagantly, professes to make provision for the religious instruction of the people; and how does it do? The reverend prelate himself stated on a former occasion, that in the city of London "there is church room for only 101,000," which leaves more than a million of the denizens of that vast metropolis without the benefit of religious instruction. The country is no better provided. Surely there is rank injustice in robbing industry of its earnings, under the forms and sanctions of law, and appropriating them to sustain a splendid royalty and an indolent and often vicious priesthood.

Again; turn from the splendors of the coronation, to Ireland—that land of generous hearts always fired with a nationality of sentiment—a land of a more fertile soil and genial climate than any other in so high a latitude, and what do we find to compare with the profuse wealth of the royal family and the chartered nobility? The Commissioners tell us in their reports to Parliament, that a majority of the people are not so well provided for as are the cattle of a New England farmer; thousands are nearly or quite naked; more than 200,000 souls without employment for more than half the year, and of course almost destitute of the means of living; more than one third of the whole population of Ireland begging their bread two-thirds of the year, because they have no land to cultivate, or because most of the produce of what they do cultivate, on hire, goes to the land-holder, the crown, or the church. Immense quantities of grain and cattle are annually exported from Ireland, and if the sufferings of a people, thus oppressed, occasionally break forth in disturbances of the public peace, there are, says an eloquent writer, "forty-nine regiments of horse and foot, and a constabulary force of about equal magnitude, ready to stay the people's stomachs with lead at night and steel in the morning."

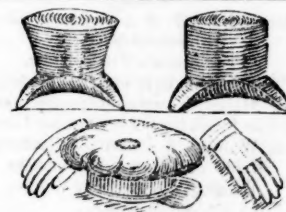
India, too, presents another picture in deep contrast with royal extravagance and aristocratic idleness. What does the British government do for the hundred millions of heathen over whom it holds absolute sway? Does it put forth an effort for their civilization?—for their education?—for their religious improvement? No. We have the authority of the Rev. Mr. Campbell, a missionary in Bangalore, for saying that *Hindoo idolatry*, with all its debasing corruptions, is upheld by the British Government for the revenues which it derives from it. He stated in Exeter Hall, in 1836, that "Temples are supported by the government; priests and dancing women are paid a monthly allowance out of the public revenues; magistrates are present and aiding officially in the brutal ceremonies; military officers do their peculiar honors to the abominable thing; and British functionaries collect the wages of inquiry."

We might pursue this subject by directing the reader's attention to the oppression of the British government upon the masses of its subjects in the great territory of Southern Africa, in the Canadas and Provinces, and in the islands of the West Indies; but enough has been said to show that the whole operation of the government is a subversion of the great principles of democratic liberty which christianity inculcates. Well may the splendors of the throne burst forth on every side, when it riots on revenues wrung out of the oppressions, the starvation, and the religious prostitution of its subjects. Well may the aristocracy direct all their energies to its support, when it upholds a system that permits them to hold the whole wealth of the kingdom in their own hands, and revel in the accumulations of its industry. To Americans, however, it is not a matter of material moment, farther than it should be a standing admonition of the importance of maintaining, in their purity, those republican institutions which guaranty equal rights, equal laws, and equal privileges to every citizen.

THE TRADE OF HAYTI.

Now that it is understood that Jamaica is, (at least virtually, and probably, by this time, formally) a FREE COUNTRY, we see the eyes of its people suddenly opened to discern the importance of a free trade with that much abused island of Hayti. From about the first of May, the minds of the merchants of Kingston began to turn in that direction. Says the Daily Journal, of that date:

"We are extremely happy to perceive that the merchants of this city have taken up the question of the non-intercourse between this Island and Hayti. However prudent it may have been considered, to prevent any communication with the black republic, as she is sometimes called, during the existence of slavery; there can be no good reason for still continuing the system of exclusion. Indeed it is our duty, by every possible means, to increase the trade of the Colony, and one mode of doing this, is to remove the restriction laid upon Haytian vessels, and to induce that island to trade with us. It is not necessary to go into detail to show that the trade with Hayti will be advantageous, nor are we called upon to notice the objections that have been made to the measure by some well meaning but timid persons. It never was, it never could be the interest of the Haytians to come into collision with Great Britain, by attempting to revolutionize one of her colonies, and that colony the brightest gem in the British Crown. Slavery having ceased, there is no inducement left to our neighbours to do this, supposing that they were previously inclined. There is therefore nothing to prevent the restriction being taken off and every reason to believe that this Island as well as the mother country, will benefit by it. The planters too will find their account in the intercourse. If it be a truth that in order to cheapen labor you must cheapen food, and there are few, we should think, prepared to deny the correctness of the statement, then the proposed trade with Hayti must prove serviceable to the proprietors of plantations, to as great if not greater extent than to the merchants of the towns. An immense quantity of corn, ground provisions, poultry and stock will be brought from Hayti. The effect of this will be to cheapen not only American provisions, but also that brought to market by the apprentices and free settlers. So soon then, as the price of those articles which these latter grow, and which they now prefer to cultivate to working for wages, unless they are very high—so soon we say as the price of those articles is reduced by the importation of large quantities of them from Hayti, so low as to render it more advantageous to cultivate the staples for hire, so soon will the negroes abandon the one, and take to the other mode of earning a livelihood. They will, and experience justifies the assertion, resort to that description of labor which pays best, which will enable them to procure the greater number of comforts. The love of money has been implanted in their bosoms, and will produce precisely the same results as it has done in other classes of persons. To secure to them therefore, a monopoly of the market for provisions, fruit, poultry, &c. by excluding the Haytians, is extreme bad policy, and one that ought not to be longer pursued."



N. BLACKMAN.

No. 2 Goldsmiths Row, Worcester.
HAS on hand a general assortment of HATS and CAPS, suitable for all ages, and sizes, which will be exchanged for current money, farmers' produce, lambs' pelts, or well exposed PROMISES.
July 20, 1838.

BIBLES! BIBLES!

DORR, HOWLAND & CO have just received a large addition to their assortment of Bibles, of all sizes.—Pulpit, with gilt edges, Family, Pew and Pocket—some with 16 plates for 50 cents, and some without plates as low as 37 1/2 cents.
Worcester, July 20, 1838.

LAW'S SERIOUS CALL.

ADDRESSED to all true Christians. This long celebrated book has at length been freed from its errors and eccentricities, by the Rev. H. Malcom, and is now worthy the perusal of all who desire for themselves or others a cheerful and active piety. It lays down in a particularly happy manner the mode and measure of giving to religious objects, and the best system for educating daughters. For sale by DORR, HOWLAND, & CO.
Worcester, July 27, 1838.

MALCOM'S BIBLE DICTIONARY.

Explaining every important name, object, and term, in the Holy Scripture; and comprising a compendious geography, chronology, natural history, and commentary, especially adapted to the use of Bible Classes and Sunday School teachers, with forty engravings and a map. For sale by DORR, HOWLAND, & CO.
Worcester, July 27, 1838.

BOOKS PUBLISHED BY DORR, HOWLAND & CO. WORCESTER, MASS.

Bible in Miniature, with 25 engravings, Cumulative Spelling Book, Columbian Class Book, by A. T. Lowe, Easy Lessons for Infant Classes in Sabbath Schools, by the author of the Infant School Manual, 3d edition.

Goodwin's Town Officer, 4th edition, edited by B. F. Thomas, Esq.

Infant School Manual, by Mrs. Howland, 8th edition.

My opinion has been requested respecting the "INFANT SCHOOL MANUAL," which I have cheerfully given, because it is a work of great merit. It has passed the sixth edition is the strongest recommendation its author need desire concerning its deserved popularity.

Philadelphia, 10 mo. 22, 1834.

Lessons for Infant Sabbath Schools, by Henry J. Howland, 8th edition. Price reduced.

New England Sheriff, by I. Goodwin.

Pond's Murray's Grammar, 12mo.

Pond's Murray's Grammar, 18mo. 30 cuts.

From the Preceptors of Leicester Academy.

Having for the last year or more, made use of Pond's Murray's Grammar, with the opportunity of comparing it with most of the others in common use, we unanimously give it the preference to such, and recommend it as admirably adapted to facilitate both the beginner and the more advanced pupil, in acquiring the principles of the English language.

L. WRIGHT, J. L. PARTRIDGE, LUTHER HAVEN.

Leicester Academy, Nov. 7, 1833.

From Rev. David Austin, Principal of Monson Academy, Jan. 25, 1835.

Pond's Murray's Grammar has been used for some time as a text book in Monson Academy. I am fully impressed with its excellence. It contains every thing which is necessary for beginners to know, in relation to the rudiments of the English language, methodically and perspicuously expressed. I can commend it with the utmost confidence to school committees and teachers.

Pope's Essay, 18mo. bound.

Questions on the Acts for Sabbath Schools, by J. Longley, with a Map illustrating the Travels of the Apostles.

Rewards of Merit, new steel plate, 6 on a sheet, Rewards of Merit, copperplate, 15 on a sheet, Rewards of Merit, wood cuts, hymns on the back, 18 on a sheet.

Second Class Book, by A. T. Lowe.

From Rev. Leonard Woods, D. D. Andover, Mass. An examination of your Second Class Book has fully satisfied me that, in regard both to subjects and author, the selection is made with judgment and taste. The book is, in my opinion, suited in an eminent degree, to the youth in our schools and academies in acquiring the art of reading, and at the same time to give them much pleasing and valuable information.

L. WOODS.

School Register, by Rev. Jonathan Going, D. D. At a meeting of the Board of Overseers of the Common School District, Worcester, Aug. 2, 1830: It was voted unanimously, that the School Register prepared by Rev. Mr. Going, at the request of said Board, having been a new service to the schools of this District, is found to be of great utility in securing the attention of teachers and pupils, and rendering the examinations more pleasant and satisfactory. It is therefore recommended as general use.

By order of the Board, A. D. FOSTER, Sec'y.

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I should rejoice to see it introduced into all our Sabbath Schools, as besides promoting their general interest it will enable the teachers, with very little trouble, to keep a correct record of the progress of each scholar, and superintendents with all the items necessary to be embodied in their annual reports.

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